The Universalist Leader

Boston and Chicago

July 25, 1925

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Mystic and Scientist

ONCE more, as at Emmaus on a sacramental eventide, the living Christ makes as though he would go further; and in that adventure lies the way out of the muddle into which the world has wandered. No timid, tepid Christianity is equal to the demands of our age. Old issues are dead, old sectarianisms are obsolete. It is a new world in which we live, with new insights, new outlooks, and we need an altogether other dimension of faith, more magnanimous, more heroic: the higher unity of things which differ, and "the eye of a fresh mind upon our tangled time." There must be a greater faith, in which the vision of the mystic and the skill of the scientist shall unite in a new synthesis of insight and endeavor. Science gives us facts and laws. Christ gives us meanings and values. These two must work together in a fraternity of fact and faith, love and law, if we are to have a triumphant life. One panacea after another has been tried and found wanting. Something deeper, more daring, more creative and comprehensive, is needed. Let us give ourselves to it, following him who is the Life that interprets life, until the day is ended,

"And without a screen at last is seen
The Presence in which we have always been."

Joseph Fort Newton, in "The Presence."

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed.

Editorial

MUST THE PILGRIM FATHERS SAIL BACK?

MR. BRYAN now denies that it is his intention to work for an amendment to the Constitution of the United States which shall forbid the teaching of evolution in the public schools.

But the Honorable Cole Blease, United States Senator from South Carolina, wires the author of a bill forbidding the teaching of evolution in the schools of that state that he is in favor of inserting a provision that no person shall be eligible to teach in the schools of that state who does not publicly avow the truth of the Deity of Jesus Christ.

Does this mean that there will have to be eventually another migration of Pilgrim Fathers in the opposite direction? Will all those who hold the old faith of liberty of conscience, and freedom to worship God as one chooses, have to turn back to Old England?

Certainly there is much in the theological atmosphere of parts of our country which suggests the England of the day of James I, now happily disappeared forever on that side of the ocean.

To many of the people living in the latter years of the sixteenth and the early years of the seventeenth century the disputes between Anglicans and Puritans in which the learned King took such active part were amusing but unimportant. But they were the kind of small events which cost James' son his head, eventually ended the dynasty itself, drove out the Puritans and peopled New England.

We anticipate no such momentous results from the Fundamentalist movement of to-day, but it is not strange that people who do not know us well, who have no comprehension of the real intelligence and culture of the people of this country, should picture the sons of the Pilgrims sailing some day into the harbor of old Plymouth in the quest of asylum and liberty. This much is obvious to even casual visitors to England, political England is much less afraid of the enunciation of radical political doctrines than we are, and allows greater freedom of speech and of press, and religious England is much more intelligent, and consequently more sure of itself and more tolerant.

The quality of brains which makes communion between God and man depend on some theory of the origin of life on this planet, and the statesmanship which would bolster up dogmas by statutory enactments, are not much to boast about. Perhaps an old-fashioned day of national prayer and humiliation would be in order.

* *

OUR MEAL AND OIL ARE LOW

THE fund which we use for free subscriptions to the *Universalist Leader* is in a sadly depleted condition. We need more money at once to use for the purpose of sending the *Universalist Leader* to three classes of people: (*a*) People old, shut in, ill, life-long Universalists, to whom the paper has been like a letter from dear relatives all their lives, but who can no longer afford to pay for it. (*b*) Young people reached through the copy or copies sent to college and public libraries throughout the country. (*c*) Ministers of other Churches interested in keeping up with our thought but who of themselves would not subscribe.

Why can we not simply put such names on the list and send the paper "without money and without price?" Because we have to keep solvent. Because we can't kill the goose that lays the golden egg. Because we can't jeopardize the rights and privileges of six or seven thousand regular paying subscribers by running behind, lowering our standards, cheapening our publication.

Because it costs us four dollars to fill every order for a two-dollar subscription, in spite of much volunteer and half-paid service, and we can't add name after name which costs us real money when we do not have it.

Therefore we must have money for these subscriptions. How do we get it? Ladies' Aid Associations, Mission Circles, and other church organizations throughout the county pay annually for fifty of them. Kind individuals who know what the paper means to somebody keep it up for them, designating the recipient. Friends of the Publishing House who sense the importance of the missionary work the paper can do in public and college libraries contribute five, ten, twenty, a hundred dollars or more per year to make the fund which pays for four hundred library subscriptions.

And, most important of all, 168 people have endowed subscriptions to the *Universalist Leader*. To do that they give fifty dollars at one time, and either name the person to receive the paper for life or leave it to the Publishing House to pick one out

from the list of people to whom it should be sent.

Only a week or so ago the Publishing House received $200 to endow four subscriptions in the name of Charles Matthews, a life-long Universalist in Ohio and Washington, D. C. These subscriptions will go on working in his name long after every other memorial to him has crumbled to dust. They will make Universalists all over the world, in fact if not in name, and some of them in name.

But the gap between the money we get for this purpose and the money we need to carry out our design is wide. In other words, our list has grown faster than our income. We are down to hard pan. We can say with the widow of Zarephath, "As the Lord thy God liveth . . . I have but an handful of meal in a barrel and a little oil in a cruse." How can we bake the bread we must break for the people who do not know that God is a universal Father and all men brethren?

Yet we have faith to believe also the word of the Lord God, "The barrel of meal shall not waste, neither shall the cruse of oil fail."

Some good Universalists must be the agents of the Lord to see that they do not fail.

We want a thousand of our faithful, loyal friends to send us fifty dollars each for endowed subscriptions. We want fifty more Ladies' Aid Societies or Mission Circles to take on themselves the care of one or more of these dear old folks who need the *Leader*. We want a number of cash subscriptions to the college fund.

We want six thousand *Leader* subscribers to do at least a little something about it—endow their own subscriptions to go on working for somebody after they are gone, take our gold notes, remember us in their wills, add to our endowment, or at least subscribe for just one other person year by year if they can't do more.

* *

GRAPE AND SHRAPNEL

FROM one of the veterans of the Great War we have received this interesting letter. The writer renders a distinct service in giving us an opportunity to clear up misunderstanding and make our position plain.

To the Writer of "Two Views of the Defense Test Day:"

Many times I have noticed in your columns criticism of the efforts made by our army officers to partially prepare this country of ours to defend itself against aggression. Needless to say I have disagreed, for, though a member of the Universalist Church, an ex-trustee, and in my own opinion a Christian, I happen to be one of those men who donned the uniform in 1917, '18, and '19. It is very evident you never have been in the army. Consequently you know nothing at all first hand about the hell of war. You may know perhaps from the stay-at-home standpoint, but you can not know the indescribable misery connected with the actual battlefield.

To be absolutely honest with yourself, if you were confronted with the possibility that the growing lump within your body was that of cancer, upon whom would you call for advice—the man who had made the study of cancer a life work, or upon the man who knew nothing of cancer?

Civilization has been on this earth many thousands of years, and from the most ancient record to the present time there has always been a restricting force to maintain order and restrain the unruly element among the people. For the last nineteen hundred and twenty-five years the Ten Commandments, given to Moses in dim antiquity, have been read, studied, and memorized and practised, by ever-growing multitudes, but will you admit it is possible to do away with our police force to-day?

Peace eventually will come to this world of ours, but not until you, who have a carefully tended and well beloved garden within the confines of your back-yard, can smile with equanimity when your next-door neighbor's fowls enter this sacred precinct and totally destroy weeks and weeks of patient effort. For just so long as the individual harbors the desire to guard his rights by force if necessary, just so long will we need to have means of defending ourselves against armed aggression.

If you will but call at the headquarters of the proponents of peace while in Washington, you will be surprised and dumbfounded to find there types which, by all logical reason, should not be linked with this movement.

In conclusion, might it not be well to depend upon the judgment of those who from actual experience know the terrors of war, consequently will hesitate before entering upon procedure which means suffering and death?

I shall be very glad indeed to have you reveal yourself, for it may be possible I am assailing one of my old friends, but nevertheless my position remains unchanged.

A. I. Russell.

Providence, R. I.

In reply let us say that the writer of the editorial, "Two Views of the Defense Test Day," is the writer of all other editorials in the *Universalist Leader* except those initialed. He is the editor of the *Universalist Leader*.

He does not consider it becoming to discuss his war record, but the facts can be easily ascertained. The majority of the readers of this paper are familiar with them and they are a matter of record.

There is practically nothing in the letter of our correspondent with which we can take issue. We don't know much, at least compared with what there is to know, we ought to learn from all whose experience is greater and whose knowledge is more complete, we have to use force to maintain order, peace on earth starts in our own hearts, and there are people connected with the peace movement with whom we do not travel—all these things are true. Many of them need to be said again and again.

Our correspondent is well known among Universalists and has made a fine record in the service of both church and country. We have an idea that we should like him if we should be lucky enough to meet him.

Our editorial in substance said that the people running the Defense Test Day business did not emphasize preparedness for peace.

That is the curse of preparedness for war. It puts our minds on war and eventually tends to cause war.

What we want is to have more of the sound brain and brave heart of this country put on to the problem of peace, because if it is put there eventually it will create peace.

There is a kind of joyous ring in the voice when some men talk about war, a cocksureness that there always will be war, an apparent belief that getting ready for war ought to take precedence over everything else, and a covert sneer at the people who really believe Christ's principles should be made to operate here and now—to which we object. None of this appears in the above letter. It did appear in much of the propaganda for Defense Test Day. That and that only is the thing we censured.

We are not of the peace at any price clan, we do not endorse non-resistance, we are sure that it would be folly to scrap our army and navy now, and for the men who took on their shoulders the burden of the last war, both living and dead, we have a feeling of love and admiration too deep for words. Most of those living agree with the views we hold. We do not propose to let men and women with distorted perspective, consuming ambition and limited knowledge put over the idea that an army and navy are the main consideration, and that all the hopeful projects for world peace are just so much bunk.

* *

A FEARLESS EDITORIAL

THE *Christian Century* does not hesitate in a crisis. We have had to disagree with some of its opinions, but we have never ceased to admire it both because of the ability and the courage with which it has been edited.

Just at this juncture it prints a full page editorial on "Timid Modernism." It reminds modern-minded religious men who are greatly disturbed by the anti-evolution prosecution in Tennessee that they will not be learning the lesson of the Scopes trial unless they come to realize that "they are themselves in large measure responsible for it." There are honorable exceptions, but there have been too many, the *Century* asserts, who have hesitated to state their modern views in clear and courageous terms. "They have been content to find standing-room under the eaves of the sanctuary, tacitly confessing by their timid attitude that the main temple belongs to the traditionalists, and only too well satisfied if they could escape attention and avoid being put out of the synagogue."

The *Century* has no statistics which are trustworthy, but expresses the opinion that only ten out of fifty who are modernists express their opinions in clear, unambiguous words.

It analyzes with keen insight the different motives which make men conceal their views—fear of economic consequences to the family, anxiety not to disturb faith, a kindly spirit of tolerance which hates to pass harsh judgment on views dear to others.

"The danger of shaking some one's faith," the *Century* tersely says, "usually turns out to be nothing more than the danger of rousing the wrath of intolerant persons."

Then the editor calls for bold frank statements of truth in the following ringing words:

> Whatever the motive of the over-cautious and ultra-meek attitude, the result of it is to encourage the traditionalists to undertake just such crusades as that which is now being staged in Tennessee and to give them the advantage which always inheres in aggression. It is an axiom of military science that the best defense is a vigorous attack. If the men who hold a modern world-view believe that that view is not only consistent with a religious attitude but is helpful to religion and conducive to the development of the highest type of Christian personality, why not say so with clarity and emphasis? . . . .
>
> William Newton Clarke somewhere says—probably in his "Sixty Years with the Bible"—that it was the final step in his emancipation when, having long since reached the conclusion that the pentateuch was not written by Moses, he determined no longer to talk as though he believed that it were written by Moses. Obvious as that principle sounds when thus reduced to its simplest terms, it is precisely what a majority of preachers whose own thinking is intelligent and modern do not do. They believe in the Bible as an inspiring and inspired human record of the efforts of God and man to find each other, but they speak of it and use its texts as though it were an inerrant transcript of the divine mind. They believe in the higher criticism as an indispensable process for the understanding of the Bible, but they shy at the word and conceal the process behind pious and ambiguous phrases which leave their hearers still ready to be a prey to the first fanatic who comes identifying higher criticism with infidelity. They believe in evolution in nature and in development in religion, but they talk of creation and revelation in such terms that no enlightenment comes to the minds of those who hear, and the very terminology of modern thought remains to them a series of bugaboos.
>
> The immediate result of this policy is doubtless peace and harmony in the local congregation. The larger result is that many thousands of earnest and deeply religious laymen who have never done much thinking for themselves on these topics have the conviction that these modern views are held only by "infidel scientists" and by a group of rattle-brained radicals in the church. Nor is it surprising that intelligent people outside of the church, interpreting the attitude of its leaders by the face value of their public utterances since they have no other facilities for knowing about it, conclude that the church as a whole is unaware of the progress of scientific thought or hostile to it. That this is a misinterpretation of the present attitude of the church is well known to those who have access to the facts, and that it is not more generally understood is more the fault of timid liberals than of intolerant reactionaries.

The editorial closes with the declaration:

> We are preaching no crusade of modernist intolerance. We have no desire to turn against the conservatives their weapons of proscription, excommunication and outlawry. Nor would we encourage that quarrelsome disposition which can not be satisfied that it is telling the truth unless it is making somebody mad. But we are strongly of the opinion that some of the crises of the present . . . would have been safely and almost painlessly passed a generation ago if the men to whom the church at large and individual congregations look for guidance in their religious thinking had adopted the policy of speaking the truth as they see it without reserve as fast as they discovered it.

No one who reads the *Christian Century* regularly, fairly studies its positions, really attempts to get its thought, can fail to see that it is an outstanding force for that true liberalism which is the justification of the liberal church of every name and the hope of Christianity itself.

The Headquarters of the League

Lee S. McCollester

"THE American flag has been lost! Driver, stop the car!" This was spoken in impulsive French, but the chauffeur understood—French was all he could understand—and the big touring car came to a sudden halt. Before the driver could reverse some one from the rear seat called out, in French also, "I have it, I caught it as it blew back," and from row to row the flag was passed on to me, who sat in a front seat. As the gentleman from England handed the flag to me he remarked, "We are glad the American flag has not yet gotten wholly away from us." There was such a subtle meaning in his inflection that I took up his challenge and said, "You evidently think that the United States has drawn out of European problems more than she ought." Very cautiously he replied, "I think that the United States after coming over here into the war ought to have stayed here and have become a member of the League of Nations." And then he went on to say: "The policy of the United States has always been one of staying at home and not involving herself in the affairs of other nations. This is her right and in the past it has been a wise policy. But all conditions among all nations have been changed by this last war. They have been changed for England and for France and likewise for the United States. None of the nations can hereafter follow their old policies. What any one of them refuses to do as well as what any one of them proposes to do is of significance to all the other nations. The idea of a League of Nations was an idea new to all of the nations. Each came to it out of the prejudices of former methods of procedure, and each has had to bend to the new relationships of nations arising from the war. America could have been of great service in improving the League of Nations if she had come in at the beginning, even if there were some aspects of its first draft that she did not approve. However, the past is past, but sooner or later she will have to come into an association of all nations, which action will be as much for her own good as for the good of others. It is only a pity that she did not come in as a leader at the outset, and send some of her strongest men to sit in council with the rest. The whole undertaking was as new a thing to the others as to her. She has done such fine service for the world in the time of war that her present attitude seems inconsistent, and to be largely the result of internal party political jealousies rather than of fine international idealism, in which she had seemed to take the lead."

This flag episode and this conversation came about because of a visit made to Geneva for the definite purpose of seeing where the League of Nations has its headquarters and of getting something of a knowledge of the methods of its operations. The weather during this visit had become exceedingly hot and one day we sought the refreshment and inspiration of a motor trip to Chamonix. The flag was not in our honor, though the passengers were almost wholly English or French, but was placed on the wind-shield, as I inferred, because the trip was under an agency in Geneva representing the American Express Company, and it was only our luck of having front seats that gave us the joy of having our national emblem near us. And then to let it get away from our custody! There was a compensation in this, for it brought forth spontaneously the Englishman's estimate of our conduct in Europe.

This was not the only time we uncovered this feeling in Europe towards the United States, and this, too, among thoughtful people.

Our visit to Geneva was timed to bring us there at the opening of this thirty-fourth session of the Council. The League of Nations does not hold another session until fall. But work is always going on at the headquarters. There are committees and conferences on special investigation and programs; there is the Council with stated sessions, and there is the Secretariat always in action. So that work of some sort is always going on at this center in behalf of universal justice and peace.

We saw four departments of activity: the thirty-fourth session of the Council: the special Conference on Control of Arms Traffic; several sub-committees; and the Conference on Labor.

The visitor is at first attracted to the headquarters building itself. It is not an old building, but was formerly one of the large Geneva hotels. It stands at the east side of the city on the Lake Promenade overlooking the lake, and has views in the distance of Mt. Blanc. The property is the gift of Geneva to the cause, and on the enclosing wall, facing the lake, is the inscription, in French: "To the memory of Woodrow Wilson, President of the United States. Founder of the League of Nations. The City of Geneva."

The location is ideal. It is away from the trade of the city, and is in the midst of a large garden where are many nooks and corners where committees of ten to twelve sit around tables on hot days working on international problems. The building, while not planned for a League of Nations, has met the needs of the League remarkably well. The upper floors with their wide halls and airy rooms provide quarters for conferences, clerks, correspondence and press offices. The larger rooms on the first floor, that were once ball rooms or dining rooms, serve the needs of such groups as meet often. The large sessions of the League meet in the Hall of Reformation on the other side of the city. While we were there the Conference on the Control of Arms Traffic met in the east wing of the building, of which three sides are of glass, extending out into the garden. It was quite like being out of doors. The members of this conference sat around tables arranged in the form of a hollow square, one side open towards the reporters' desks and the seats for guests. In this way all members face each other. In the hollow square formed by the tables sat the stenographers and the interpreters. In the case of the Council, which met in another large hall of the building, the members sat on both sides of a long table which ran across one

end of the hall on a slightly raised platform. In both meetings the speeches were made in English or in French. If in French then an English interpreter would stand by the speaker, take down his utterances and, with a skill that won my admiration, render into English the remarks spoken in French. Likewise, when a member spoke in English a French interpreter performed a like service in French. By reason of having met a New York reporter on the train from Paris to Geneva I had interesting information regarding some of the members of these two bodies, and regarding the attitudes of some towards the questions under debate. Then also a card bearing the names of the *Universalist Leader*, its Manager and its Editor, enabled me to enroll the *Leader* as present at sessions in the Palais de la Societie des Nations.

The sessions of these two main groups were both formal and informal, public and executive. At times there was free visiting among the members—little groups standing or sitting apart from the rest, and clerks of the conference running to and fro with messages. But when the chairman called to order and a member was to speak there was careful attention.

I was fortunate enough to be present when most interesting questions were under discussion and by most interesting speakers. In the Arms Conference—or the Conference on the Control of Arms Traffic—the discussion was in regard to publicity about the sale of arms by the various nations, and on the use of gases in warfare. It was in relation to the use of gas and bacteriological warfare that speeches were made by members from Japan, France, England, Italy and America. Senator Burton spoke in an unofficial manner for the United States, and his words, expressing the opinion that the people of America are opposed to the use of gases, and—as he said—"the more deadly bacteria," were listened to with attention and had the full approval of the members from other countries. We were fortunate enough also to be in at one session of the Council when Monsieur Briand and Mr. Austin Chamberlain were the leading speakers on ways to establish European security and harmony. The public utterances of these men were not so significant as was the fact that there were more intimate conferences going on between all parties in the effort to find solutions that would be reasonable for all and which the home governments would accept. The resolutions passed by the conference on the Control of Arms Traffic probably would not control nations in the use of gases and bacteria if the nations became fighting enemies. But there is a fair probability that the open discussion between all these nations and, above all, the personal association between representatives may bring nations to a common understanding of the motives and situations of one another such as will reduce the impulses to war. A great mistake of some people is that they think the war spirit can be wholly eliminated by a few resolutions, and that the chief object and power of the League of Nations rest in a perfect and final constitution which will suit everybody and will need no further alterations. There is likewise a mistaken estimate of the League by others, who call it an utter failure because it has not succeeded in a few controls which it has considered. It is a new experience for so many nations to come together for conference, and there is immense value in the personal contact of the leading men of many nations. It would be a misfortune if all nations should agree on all questions at their first conferences. Progress comes from the adjusting of differences to a great and common good. An important value of the League of Nations is that it provides the beginning of a better world understanding. We in America need to know a great deal more about Europe and European men before we can pass judgments. As I followed the dscussions in these different groups I fell the importance of publicity power. Here men from the different nations have personal contacts; here they work out resolutions on grounds fair to all; here facts about national problems are put in form by pressmen so as to carry information to the ends of the earth. Also, like myself, multitudes of visitors listen in at these public conferences, gather impressions favorable or unfavorable, and carry reports to a wide circle of listeners. The League of Nations has its "Third House" in the travelers who stay a few days at the Geneva hotels, have casual conversations with the great company of workers at the League Headquarters, and go away with new ideas of world tendencies. One of the newspaper representatives expressed his sense of the value of this international clearing house in the remark: "Too bad the United States does not appreciate what an engine of publicity for peace, fellowship and international good will is this 'dead League of Nations' as some of our politicians called it in the last campaign." As I sat at these conferences I was chagrined that our spokesman was "unofficial."

While the Council and the Conference on the Control of Arms Traffic were holding these sessions in the Palace of the Nations, a very important meeting, initiated by the League, was being held at the opposite side of the city, viz., the International Labor Conference. This had held sessions for several weeks, and was a larger body than either of the others. Here again the resolutions and articles of organization were not so important as the free discussions, the smaller conference meetings and the personal contacts of men of many nations. Here also the value was in the distribution of knowledge of problems and procedures in different parts of the world, and an effort to come to a common and fair program of dealing with labor and with investments. So far as I could sense the minds of the various groups of men two facts seemed to be in the background of all thoughts. One was that the Great War has brought all men into closer and in the main new contacts with one another; and the second, that the continuance of present civilization depends on all finding a common ground on which all may work equitably and constructively together. The one great fact that stood out is that all social, political and industrial problems are now world problems—and that it is to the interest and prosperity of each nation or department to find the world issues and solutions.

No one can stay long in Geneva without discovering what an ideal place it is for the League of

(*Continued on page* 22)

Lo, the Gentle Minister

Robert Leonard Tucker*

PRINCIPAL L. P. JACKS says we are losing the radiance of the Christian religion. He makes a strong point for his case and shows that it is this very power to illumine and inspire which is now wanting. We have all sorts of liturgical paraphernalia, fancy paid choirs, and temples for worship which are veritable palaces. But we are unable to produce in sufficiently large numbers that sort of individual whose personality is so fired for truth, so contagious with love and so compelling in the power of the spirit that the very virtues which it holds can and will be caught up by lives about it. We are putting on drives, using the formulas of high-pressure salesmanship, and noisily blowing horns to call the attention of people to our statistical increases. Dwight L. Moody saw through the hollowness of all this many years ago when he said that Christians ought to be like lighthouses: "They do not 'blow,' they only 'shine.'"

It is the custom nowadays to blame the minister for about everything that goes wrong in the church. We have something to say about the badness of this custom later on, but for the time being let us fall into line and turn to the minister. Let us blame him in part for the lost radiance of the Christian religion. Undoubtedly he is partially responsible. We do need a new kind of minister. But lest the reader say, Yes we do, and then think of some angelic soul of a generation ago, let me hasten to add: We need a minister who will not mimic high-pressure salesmanship nor blow the horn which calls the attention of the multitude to our statistical successes. We need a brand-new type of minister who shall take time to meditate, face up to the problems of life and stand before the children of God and of Mammon and speak with supreme authority in Christ's name. The present standards of ministerial training in most of our Evangelical churches will not produce this sort of man. Until he comes in greater numbers, the radiance will not arrive.

Some of our neighbors have seen the worth of a trained ministry and have made great efforts toward this end. As a class, there are perhaps no better trained men than the ministers of the Protestant Episcopal Church. It is practically impossible to find lodgment within any presbytery until one has at least his college training. As a result of this one may enter many a small American town to find that a well trained Presbyterian minister directs the affairs of Christ's Kingdom with such dignity and mastery that he in very deed "adorns the gospel of Christ." From the point of view of the Roman Church the training of the priesthood is most thorough. The priest must have his college and seminary training, and often goes to Europe and to Rome itself to receive his higher degrees. But other Churches still have too much of the standards of past days. There was a time when the Methodist Church was so pressed for men to enter the Ohio wilderness and keep in the van of the western thrust of civilization as it flung itself across the Mississippi valley, the Rockies and then to the coast, that she could not wait for men thoroughly trained. She was obliged to send whoever would go. A district superintendent met William Taylor, whose early learning was meager, and said to him: "William, take your Methodist Hymnal and Bible and go." William went. But he went into a more wild and primitive society than that of to-day, and he succeeded. With a society more complex, and meeting expanding and intricate problems of life, such as would have bewildered grand old Taylor were he alive to-day, such elemental training is simply an anachronism.

Every autumn and springtide various ecclesiastical bodies of certain Evangelical Churches meet and determine who shall and shall not serve that Church. Among the youth seeking membership in the ministry of one of these Churches the "score" was as follows: Six were high school graduates, four were graduates of reputable colleges and three others had pursued graduate work in some theological seminary. Two of them assured the members of the ministerial body into which they sought admission that they "had the equivalent of a high school education," but experienced difficulty in establishing this fact. *All* of them were welcomed into the fellowship of this ministry.

It may be sordid, but it is nevertheless true to observe that when such men enter the ministry their presence, despite their good intentions, tends to keep the salary of the minister at a minimum. In the ministry this minimum is already sufficiently low. If the minister is unable to secure a living wage while he is giving all his life to this exalted toil, in the day of his retirement he will need—desperately need—some sort of pension. It is interesting to note that the Christian Church gives more attention to the matter of pensions than it has to the matter of adequate salary. Let no word here be interpreted to mean that the faithful retired preacher should not receive recognition at the hands of his Church. Not at all. The retired preacher receives none too much care. He should receive at the hands of a wealthy Protestantism not less but infinitely more. Here, however, we are simply asserting that the Church might well pay attention to the income of the young preacher, and interest itself in his salary and ascertain that he gets enough to be able to save, and deliver himself from the slavery of penury in old age. Intelligent laymen, however, will not pay a living wage to a man who does not possess a living mind. With notable exceptions it is yet to be discovered that an ill-trained or ignorant minister ever inspired his people to increase his salary. Much financial hardship and a vast deal of biting poverty which breaks the nerves of the minister's wife and keeps a damp cloud over the careers of his children might be averted if the Church had enough moral

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stamina to declare: No untrained man shall enter our ministry. A man with anything less than a college education is untrained.

No man has yet measured the damage wrought by a minister who is earnest but unversed in Christian culture. Consider the life in some small American town. The dentist is there, he is trained. The physician resides there—a man with his college and professional degree who often gives himself with remarkable sacrificial service to the welfare of the people about him. In that same town there is a high school of limited dimensions with a faculty of four. Each person in that faculty is trained, and perhaps one has achieved or is studying for his master's degree. To that town comes an untutored minister with a blunt mind. As, with keen insight, the American youth in that same town contrasts the sort of mental atmosphere breathed in the schoolroom with that stuffy intellectual air of the church, what will be their judgment upon a Church which sends such a minister as an ambassador of the high things of Christ? Youth knows the difference between the pronouncements of a careful analytical mind and the slatternly drivel which too often is put forth in the garb of religion. It is not to marvel that youth leaves some churches, it is to be amazed that it has enough fundamental piety to remain in! This is no theory. One may enter many a town in the great Middle West where the relatively high standards of religious education and the appreciation for the affairs of the Kingdom are either so low, or wanting altogether, that the Church, the ministry and even the gospel itself has become a thing to be mocked at with impunity, while a youth that is far from depraved looks elsewhere for the noble things which shall command the higher impulses of its soul. This is observable fact.

Not only youth, but that group growing so rapidly in American Protestantism containing the college graduate, the chemist, the forester, the agricultural expert, the engineer, the social worker and the like, is involved. This group may be poor in this world's goods, but refuses pointblank to bow down at the shrine of Mammon. From within its ranks arises the spirit of liberalism, the will for toleration, progressivism in both politics and religion. In a sordid age this thoughtful and frugal group is the salt of American earth. From it come those pioneers who dare attack our social and industrial ailments. It furnishes inventive genius. It dares to explore the realm that is unknown and do the thing that is new. It is a reservoir holding the spiritual vitality of the republic. If this group becomes indifferent to religion it will be a sorry day for believers in the Church. Only a ministry trained to speak the language which such as these understand, can arouse this group to any sacrificial service in the Kingdom of God. Once these people are fired with the truth of the cross, they have dynamic sufficient to transform our civilization in a generation.

Now there are good readers who can point to the minister with very little formal education who, because of his striking personality and innate knowledge of the values of life, has succeeded. Behold, they cry, such a one succeeds where your college graduate fails! Why all this fuss about education? There are such ministers. I recall two of them. One of them could scarcely write his name when he was twenty-one years of age. He is now past fifty and an indefatigable student of the best knowledge to be had. Both his sons attended college. Another minister is still preaching in one of the most influential churches in the city of New York. Beauty of diction, loveliness of personality and a profound understanding of the awful battle with sin, have marked the career of this man. He has been a constant student. His children have been enrolled in the finest colleges. As Prof. Joseph William Hewitt so well put it: If these successful ministers have been untrained, one must note that they have done their best to see that their children receive the highest education possible. Professor Hewitt is correct. The unique success of such men in the ministry due to studious habits continued through a long life is no argument against a college education. Its logic points in the opposite direction.

One will readily concede the limited few who may lay too much stress upon any kind of education. Brains can never be a substitute for piety. Cleverness is not loyalty to Christ. Harry Emerson Fosdick was right when he said to some of his students: Training will not take the place of personal piety, and I can know very little about the inner things of your lives. One does not need his doctorate to declare the evangel. Indeed, the dry-as-dust attitude of the pigeon-hole mind makes one pray that some of our learned men will see the large place for traits of genuine humanness in the calling of the ministry.

Great pressure is being put upon the Church by some of her officers. The archdeacon, the secretary for filling pulpits, the moderator and the district superintendent all insistently cry: We must have men. Our fields are white and our reapers are few. One frankly may question the facts supporting this wail. Surely in the centers of population there are not only enough ministers, but more than enough to go around. There is actually a squeezing and rivalry among men to secure in our large cities ecclesiastical positions for themselves. In the rural sections it is different. There one finds a genuine need for better ministers. Hence supervising officers of Protestantism assume that they must secure untrained men for these parishes. When, in heaven's name, is the obvious thing to occur to our strategists? When will they adopt the simple expedient of uniting several of these smaller churches? Then there will be a larger supply of ministers. The price of the small country church and the untrained minister is physical starvation. But were the small churches in small towns to unite, they could pay a salary which would place them in a position to command the services of a better trained man. Until this has been tried, any plea on the part of church ecclesiasts for admitting untrained men into the ministry should be dismissed as unethical. I recall a small church that paid me $4.50 for riding 180 miles each week-end to minister to its needs. Another church near by paid $3 for a similar inadequate ministry! Both churches united and thereafter doubled their previous

total salary. Why not try this and cease this eternal cry, More men, more men—a cry which is pretty generally raised only when some untrained man is presented for admission into the ministry.

All of this, of course, leads to the ills of the "short pastorate." The untrained minister peters out. He lacks fertility and resourcefulness. In a pioneering generation America needed a traveling ministry. We might as well make up our minds that such a day has passed. A longer tenure of office is the need of many a church which at present makes only moderate progress. George A. Gordon through his career of splendor has been able to make contributions to the spiritual life of Boston which only an extended number of years of service makes possible. A pastorate of three years would make such a prophet as he utterly impotent. If business concerns experienced the turnover of labor such as many Protestant official boards witness, they would go bankrupt. Much moral bankruptcy in the Church is due to the short pastorate, but laymen persist in not seeing it that way.

Any man knowing he will tarry but a few years in a given church has his morale destroyed at the outset. He will not dig in. If there come fundamental difficulties he can choose the line of least resistance and leave all such problems for his successor. Nor does he face the need of taking homiletical discipline in large doses. Can he not gather together a group of sermons and repeat them to each succeeding congregation? This actually is being done. Not irony but observation will persuade any doubter of this. It is commonplace to say that poor preaching fosters a short pastorate. We are not yet so willing to admit that a short pastorate aids and abets poor preaching. Many a congregation just about to receive the inspiration of some mighty preaching became impatient and got a new preacher. The "mighty preaching" was lost. So eminent a minister as Stephen K. Mahan of Toledo recently confessed that in the ninth year of his present pastorate he could achieve with greater ease nobler results for Christ among his people than in his first or second year. Any minister not cursed with a short pastorate will concede this fact. But Dr. Mahan had to be trained to make the long pastorate.

Two churches offer a fine illustration of how this truth operates. The one recently was confronted with very real difficulties and obliged to think earnestly about its future. Affairs were not going as they should. Officers met and the first thing entering their minds was: The minister is to blame. The second conviction was: Let us get a new minister. They undoubtedly feel their future is secure with the advent of this new minister, whereas actually they have done nothing and the old problem remains unsolved. Another church in this same city was confronted with an equally difficult problem. Its pastor had splendidly served it for a decade. The official board met to consider the trouble. They did not think about the minister. They applied themselves to the problem. They are trying to solve it. Their minister will remain with them. They will win. A potent church can not be built upon an attitude which says when an embarrassment arises: Go to. Let us have a new minister. Nor can spiritual power be prevailingly effective when officers and members look away from the weakness and failure, refusing to say in their hearts: "Lord, is it I?"

Protestants need more information regarding the essential things of the Christian religion. The ignorance of an overwhelming number of church members regarding the simple facts of the realm of the spirit is a matter for shame. It has been so in America during the last century. The field of Protestantism has been good picking for almost any fanatic who came along. Mormons went to Methodists, Universalists and Baptists for their first converts. Recruits were secured from these people because they were perhaps the most ignorant. Their ministers had not oriented their minds with the essentials of Christian faith. Mormonism can not flourish in an atmosphere of religious intelligence. Few Jews or Roman Catholics ever joined this movement. Note the growth of Christian Science. It means that we have learned the catch words of science, and in the field of education have acquired a love for speculation, but remain properly without trained minds. Modern religion has little true mental discipline. Fundamentalism has none. So we fall prey to this and other healing cults. Hear Voliva offering a huge sum of money to anybody who shall prove to him that the world is round; remember Alexander Dowie of somewhat aged notoriety who called himself Elijah III; think on King Benjamin of the House of David. Recall that all of these have had a real following and that they have never been exactly poverty stricken, and there will come a spell of spiritual pessimism which forces one to wail, Barnum was right! Such nonsense can not flourish where people are under the tutelage of ministers who are such authorities that they speak to their flocks as experts in religion. A trained ministry makes this impossible.

We have been hearing much about the Youth Movement *within* the Church. It looks like an attempt to keep happy our flagging spirits. For most of the Youth Movement is away from the Church. Frankly, we have not held youth. Those who still remain loyally inside speak with a courageous candor to us. Now the heart of youth is kind and it cares not to offend over much. It has stated, however, that it is sick of creed, that the Westminster Confession is an anachronism, that the letter of the law has killed enough, that arid formalism and a dry pseudo theology has spiritual emptiness, that there is much cant in high places. Youth has told us in gentler terms that we mouth the phrases of Jesus but bluff ourselves out of making any pretense of following him literally. Youth claims that the Church is straining at a theory and asleep to a momentous world situation. It accuses us of indulging in pious platitudes without seeming to understand that there is an industrial system to transform, a political practise culminating in organized murder and called war to repudiate, and a western civilization to save. Is not this a profound rebuke to an ill-trained ministry which has not been sharply alert to these issues nor delivered moral ultimatums of such a type as to summon the minds of men in behalf of the strategy of the Kingdom of God? Your youth knows that many sermons ful-

fil the scriptural phrase in being "without form and void." The marvel is not that our youth leave the Church. The miracle is that they stay in! We may fling sops at these young men and women, but we shall not command them in Christ's name until our gospel has spiritual profundity and intellectual depth—and an underpaid and uneducated minister can not deliver such an evangel.

Consider the complexity of the problems which confront any follower of Jesus living in a rushing, bustling cosmopolitan city. What are the moral sanctions of life? He can not refer to the past. There are few precedents. He must develop his own moral technique and hew his way through alone. Consider the new decisions affecting the lives of millions of persons which world governments are making daily. Christians are responsible for these decisions and need a knowledge of world affairs as never before. Ponder that enormous project, the missionary enterprise of the Church. With the new spirit abroad in the mission field, was ever close thinking so desirable among Christians at home as just now? Meditate upon the battle for a dry world, calling for men as never before who have the ability to be wise as serpents and harmless as doves. List the social sins which cry aloud to God and to the Church for justice. How shall the Christian know what to do unless he be helped by his minister? And how can the preacher tell unless he be trained? And how can he be trained for delivering true prophecies upon these gigantic themes unless he indulge in a discipline costing years of his life?

The Church is not poor. It never commanded such wealth. It does not lack organization. Though far from perfect it was never better organized. Drones can be found, still it does not lack the spirit of willingness. What the Church needs is the spiritual imagination to see clearly the real issues confronting the Kingdom. Not seeing, some have attempted to adopt a program to arouse the emotions and, once achieving the condition of being "shouting happy," have sought to make themselves believe that at last they had "arrived." Others quietly have deepened their personal piety, and with a splendor which is magnificent declared they would produce character which should eventuate in salvation, individual and social. Neither of these attitudes is sufficient and neither is compelling. The need is for a religion that is both happy and character building; but the greater need is for knowledge that shall direct the happiness and joy to altruistic ends. Only a trained ministry can meet that need.

Has not the time come to assume a new attitude? It is the hour to register a vow that no untrained man shall be admitted to the high work of the ministry. But this training shall not be prostituted. The minister shall be freed from the fret of details and the aimless rushing to and fro. He shall have time to think, to gird up his soul, to master. Give the gentle minister time to do this and in a surprisingly short space he will change the channel through which flows the current of the life of the Church. One man changed Florence—Savonarola. Another renewed Scotland—Knox. Still another turned Germany upside down—Luther. In America we have had Henry Ward Beecher, Phillips Brooks and Edward Everett Hale. We have reason to believe that the genius of the Church can flow through fields of new fertility, making life enriched and Christ better understood. But only a trained ministry can help accomplish this.

Cruising Cross Country

XXVIII Around San Francisco Bay

John van Schaick, Jr.

WE took the famous daylight trip up the coast from Santa Barbara to San Francisco, not on the Daylight Limited, for that makes no stop between Los Angeles and San Francisco. But we had a train with an observation end, a comfortable diner, and other conveniences for the eleven-hour journey.

Two intelligent-looking middle-aged people sat across the aisle from us, and we made their acquaintance through my talking with the gentleman outside. He was Mr. Wm. F. Dillon, one of the owners and officers of the *Rural New Yorker*, the seventy-five-year-old farm paper published in New York. We exchanged confidences about the making of a weekly paper, finding we had many joys and sorrows in common and that the problems confronting us were not dissimilar. It was especially interesting to get some close-up views of Herbert W. Collinwood, president and editor of the *Rural New Yorker*, whose Hope Farm articles have made him known all over the country. They are simple little human interest stories about life on a northern New Jersey farm, but many city men, as well as farmers, find rest and refreshment in reading them.

The day passed quickly. First, for two or three hours we had a succession of beautiful views of the Pacific, then the mountains as we followed a little valley back from the coast, and finally miles and miles of farming country. We passed the famous oil wells of Santa Barbara County—derricks in the ocean, pumps sucking up the treasure from far below water and sand. While at luncheon we saw the point where our destroyers piled themselves up one after another on the beach and on the rocks, and an old freighter lying on her side moving slowly up and down on the heaving ocean—waving her message of warning to the thousands passing every day.

At San Luis Obispo there was a chance for a fifteen-minute walk, and we talked about the old Mission we did not see.

It was long after dark when we reached San Francisco, and to our relief we did not have to transfer to a ferry as we do when we arrive on transcontinental lines.

Five minutes in a taxi took us to the hotel—the Palace—down in the heart of the business district. It has no grounds about it. It is said to be noisy, though we did not notice it. But it is convenient

to the people I wanted to see. It is near the ferries to Berkeley and Oakland. It is associated with all the members of my family who have visited the Coast. And it was where I had been on two former visits.

Besides, it is both well run and historic. The food is well cooked and has some distinction to it. The hotel dates back to the early years of California. Momentous decisions in the gold days were made in the old Palace Hotel, which was burned at the time of the earthquake. The new Palace reproduces in its Palm Room the old courtyard into which the stages drove. At this hotel, two thousand people sat down to a banquet to Woodrow Wilson. Here the King and Queen of the Belgians were entertained. Here President Harding died.

Accepting the Universalist philosophy unreservedly as I do, I can like one city without disliking another city entirely different.

But it would be a man hard to please—a man of dull imagination—who would not like San Francisco, that is if he gave himself a chance to get acquainted. The Golden Gate is the gateway to the romantic East. In and out the liners come and go. San Francisco Bay is fifty miles long and ten miles wide. Ferries run literally in every direction, carrying commuters and travelers and giving the people of San Francisco a chance to take delightful excursions on one of the loveliest bodies of water in the country.

The Golden Gate Park, the Presidio, and the shore of the Pacific Ocean afford equal chances for interesting drives or walks. And if one wants to look down on the busy city, or off over the ocean, or to the mountains, one has Mt. Tamalpais, the hills back of Berkeley and Oakland, the Twin Peaks and the tall buildings of the city itself.

Of San Francisco, its half million and more of people, its thriving business, its loyal and devoted inhabitants, I do not write. The magazines and papers are full of descriptions of the city and praises of its spirit.

The Universalist church of northern California is an organization shepherded by the Rev. Bernard C. Ruggles, and it meets Sunday mornings in one of the large parlors of the Oakland Hotel. Catching the 10.20 a. m. boat from Market Street, San Francisco, we were there at just 11. Fully one hundred people were assembled. Ruggles, just back from a lecture trip in Southern California, which he called "a vacation," was warmly welcomed. This Sunday proved to be his birthday. Solis, the Filipino pianist and conductor, had brought extra musicians from San Francisco, and parishioners had brought flowers in honor of the occasion. All seemed devoted to the leader. Ruggles, as is generally known, has specialized in the new psychology. His service followed the old order in general, hymn, prayer, scripture, sermon, but with some of the new phraseology with which to drive home the old Universalist thought. There was a place for silence. All were urged to sit in a comfortable position, eyes closed, feet on floor, hands in lap, muscles relaxed, for this part of the service, and to think of the Serenity, the Peace, the Power of God. Mr. Ruggles preached on "The Three Great Birthdays of Life"—the hour of a great emotional experience, of an intellectual awakening, and of some great critical decision. And following the sermon, in the most friendly way, he gave the editor a chance to bring a brief message to his congregation.

While many of the men who have seen clearly the importance of these mental or psychical factors in religion have drifted out of the Church, the tendency with Mr. Ruggles has been the other way. More than ever before he sees the importance of united effort possible only through a denomination. He is not narrow about it, but he wants to make his contribution through the Church. He has a great sympathy for the thousands who have drifted away from religion, who need mental and spiritual healing, and he is giving his life to them. Some of the things he says I couldn't say, some of the things he quotes with deep sympathy are not things I like especially, but he is a noble fellow, doing useful things, and I am for him. It is the woman who told him she could see his own aura and that it was gray streaked with lavender whom I can't follow. Perhaps it's because I suspect that the clear vision is a reality, and am afraid of the colors my own aura will show up. At any rate, aura or no aura, there is sanity and sense and devotion and self-sacrifice enough in Ruggles and his brave wife to make me hope that all together we will find a method of backing him in the new church project.

The music, which plays a large part in such services, was unusually high grade, and was filled with a spirit which contributed to devotion.

San Francisco, Sunday, May 24, 1925.

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We have been on a two day visit to a prune ranch owned by some cousins at Los Gatos, fifty-four miles south of San Francisco in the Santa Clara Valley (north), this particular place being on the eastern slopes of the Santa Cruz mountains—a part of the coast range.

We may talk much about weather and climate, but how closely they are related to our health, happiness, prosperity, and even to our existence on earth.

I have no disposition to enter into the endless disputes about the climate of San Francisco. It has its advantages and disadvantages. They are not the same as those of Los Angeles. It is a cool, bracing climate, or a cold, damp, foggy climate, as you choose to look at it. The summers are always cool. Our cousins, who live in San Francisco, say the San Francisco people go away summers for change, not to get cool. They themselves go away to get where it is hot. The astonishing thing is that they find something so different only two hours away by train.

Going to Los Gatos, we follow the line of San Francisco Bay southward, and soon enter one of the most fertile and smiling regions imaginable. For our visit the golden California sunshine was in full and complete working order. A real thrill came to us as we began to run through the far-famed prune and apricot orchards. The prune, with its dark green leaves, is much like our eastern plum trees, only many of them are much older and bigger. And they stand not in corners with grass growing around them,

but in rows running for miles, and the soil is as carefully cultivated as the soil of a high-grade market garden. As for the apricots, they are wonderfully beautiful, in their lighter green, each branch tipped by a few pinkish red leaves of the new growth. Back of the lines of the orchards, there are the wind breaks, the long rows of tall eucalyptus or the shorter clumps of evergreens. We passed hay fields, market gardens, dairy farms, which made us think of home. We went through San Mateo, Redwood City, San Carlos, and Palo Alto, and other places with interesting names.

At Palo Alto, thirty miles from San Francisco, we caught one or two glimpses of the buildings of Stanford University, bringing up memories of David Starr Jordan, President Wilbur, Herbert Hoover, and the other great men associated with it.

In the Santa Clara Valley south, there were a few prunes and apricots, but the wealth of that valley is in lemons, walnuts, and oranges. In this Santa Clara Valley north, there are a few oranges, lemons and walnuts, but the wealth comes from the apricots and prunes. In each place they are particular to explain that they can raise anything.

The other valley, four hundred miles south, which we visited when we went to Santa Paula, depends more on irrigation than this valley to the north, though the large ranches here sink wells, put up wind mills and do some irrigating.

Los Gatos is an attractive little California village of four thousand people. The first thing we did was to prowl around a general store while our cousin did her marketing. There, to our surprise, we found spread out some rag rugs such as mother used to have woven back in Cobleskill, N. Y. There were the same familiar colors and the same texture, and they were the same size. They looked so good to us that we bought four, at $1.00 each if you please, though visions of sweatshops began to appear. Then the man told us that they were imported from Japan. That, however, did not lessen our responsibility for the conditions under which they were produced. Perhaps we can use them as Exhibits A, B, C and D of the wages of some far-off Japanese weaver.

To get to the ranch we drove north along the mountain range for two miles and then up a steep hill —one of the foot hills. Suddenly the road turned in between the prune trees. We were shut in almost as if we were in a forest. Then unexpectedly again we came out to a little clearing in the woods of little fruit trees where there were two or three old barn buildings surrounded by marigolds and poppies, and a charming old rambling bungalow, with all kinds of old-fashioned flowers and high rosebushes covered with blossoms in the space between the prune trees and the porch. We were literally in the orchard, and the prune trees dominated everything. Still there were lovely vistas through which we could see the bay of San Francisco, twenty miles to the north, and the mountains across the wide valley. We noticed at once the gleaming white spot on the top of one of them and found to our delight that we were looking at Mt. Hamilton and the world famous Lick Observatory.

The peace, the rest, the quiet of this prune orchard, I can describe only in part. It might have seemed shut in if the canyon from the mountain behind us had not cut the place, giving us a steep gorge thirty feet from the house, across which we could get far views and down which we could see the tops of innumerable trees and bushes, many of which were in full bloom. There were heavy rains last week, and consequently there was water in the stream bed, usually dry at this time of year. It was an ideal place to study birds. The towhees, jays and bluebirds were following a Japanese farmer around the orchard as he cultivated the ground, the California quail ran across the drive, hummingbirds darted through the tops of the canyon below us. We identified the Oregon junco, the green-backed goldfinch, as well as robins, sparrows and other old friends from the East. We never could have identified the quail from his cry if we had not been told about it. It is most unlike that of bob-white.

San Francisco was fifty-four miles away from this delightful place, San Jose eleven miles, Saratoga four miles and Los Gatos two miles.

Again we say we should like to spend some time here—to learn the new birds, to study the greasewood, mesquite, buckeye, wild heliotrope, the cascara, the cherry oak or California holly, and other trees and plants new to us. Yes, and to pick prunes, and climb the mountains, explore the canyons and get acquainted with the people.

These sisters and this mother who own the little prune ranch we visited are the kind of relatives we like to look up—who meet reverses bravely, stand by, stick together, work hard, make good, keep faith and cheer.

Coming back from Los Gatos, I made close connections with a group of Congregational ministers, lunching with them at the Hotel Bellevue. Ruggles of Oakland came in for it also. The convener of the group was Dr. Charles Sumner Nash, president emeritus and professor of Church Polity at the Pacific School of Religion, Congregationalist, and in the group were Dr. Herman Frank Swartz, now president, the Rev. Frank W. Hodgdon, who came out from Boston in March to be professor of Practical Theology and half a dozen other things, the Rev. Robert E. Brown, pastor of the First Congregational Church of Oakland, also a newcomer on the coast, and an old friend of Gilroy of the *Congregationalist*, and the Rev. Miles B. Fisher, director of Religious Education of the First Congregational Church, Berkeley.

Following the luncheon they took me over to Berkeley to see the school, now fifty-seven years old, and in the process of building the first unit of a new group of buildings on a hill overlooking the Golden Gate and miles of cities, mountains, bays and curving shore lines.

The summer vacation has begun and I saw no students, just professors and president, old buildings, with the oil paintings of the professors of other days, new buildings and plans.

What a pity that so slight a thing as a name makes it hard for me to convince Universalists everywhere that here I was not on alien soil theologically or spiritually. I was at home. This thing is ours except for a name which seems to say it isn't. And

even the name ought not to say it, for we are and have been Congregational all through our history.

They have some ninety or one hundred men doing work at this institution—seventy in the regular course.

It is big in its grasp of things, big in its courage, big in its faith.

The word Universalist, freed from its sectarian meaning, fits it exactly.

"Just what is the reason," I asked Dr. Nash, "that the Congregational churches on the Pacific Coast are so big in ideas and spirit?" "The Pacific Ocean," he instantly replied. "One can't live here by the side of the Pacific and be petty. We do petty things and we have to undo them. But it's a broadening experience to live with it. It rebukes everything petty we do."

The Pacific School of Religion stands by the side of the University of California, and the students have the advantage of all university facilities.

With a fast car, these good friends took me over the university grounds—among the most beautiful in the world—to the Greek theater stretching up the hill to the somber pines and spruces less somber in the summer sunshine, to the stadium with seats for 70,000, past the campanile, past the million-dollar building Wm. Randolph Hearst is putting up in memory of his mother (about the best thing I've ever heard from him), past the Benj. Ide Wheeler Hall, the library, the fraternity houses, and the innumerable other great buildings needed for 10,000 students.

Then, before they put me on the "Key System" for San Francisco, the car found its way down into Berkeley to the home of that old pioneer Congregational minister, the Rev. D. Goodsell, father of Fred Field Goodsell, one of the best of the Congregational ministers in Turkey.

What I said about the son in the *Universalist Leader*, after his Boston address, deeply touched the father and mother, and added them to my friends. It was a great joy to see them both.

The president of the Pacific School of Religion, Congregationalist, Berkeley, California, has determined that his institution shall be a school to train for all kinds of Christian service. "First of all," he says, "we are to train ministers, but we want to prepare social workers, teachers, directors of religious education, and missionaries, as well." "What is needed is not fewer workers," he adds, "but better distribution of the points of endeavor." He is out after a chair of social service or social relationships, both to train workers for these many tasks which are rooted in the Christian spirit, and also to put the spirit of world service and community service into all the men whom they send out.

Vision and common sense meet and work together in this great school.

San Francisco, Wednesday, May 27, 1925.

Twelve Months of Reviewing

I. The Ideals of a Reviewer

Granville Hicks

WITHIN the last year I have read and reviewed for the *Universalist Leader* one hundred and fifty books, almost exactly three books a week. Before beginning my second year I pause briefly in order to consider certain aspects of my work. In this article and in one to follow it I shall talk intimately and personally about reviewing, speaking in this article of my method and my aims and in the second article of some of the better books I have read. In both articles I shall try to write directly, forsaking the editorial plural which I have adopted in my reviews in order to prevent them from degenerating into mere bookish tittle-tattle.

Perhaps some people wonder how, out of the thousands of books published from July, 1924, to July, 1925, I selected precisely the one hundred and fifty books reviewed. In some cases I did not select the books, for a few books are sent by the publishers without our asking for them, but for most of the one hundred and fifty special request was made. I subscribe to several literary weeklies, which print more or less complete lists of books just published. From these lists I select the books which I judge suitable for review in the *Leader*. A letter is then sent to the publisher of a given book, requesting it for review. We have found most publishers more than willing to send their books, but occasionally they refuse on one ground or another. I roughly estimate that about twenty books were sent by the publishers without our asking for them, that one hundred and thirty books were sent on request, and that perhaps fifty books were refused. Among the books refused were some that I should have been very happy to review.

In examining the various lists of publications I try to pick and choose with great care. I do not know the exact figures, but I imagine that the *Christian Century* and the *Christian Register* contain more than five hundred reviews apiece each year. I personally believe that there is more value in fairly long reviews of one, two or three books a week than there is in brief notices of ten or more. The number of books in which readers of a religious weekly are interested is fairly limited, and it is much better to treat with some care a narrow field than it is to spread oneself thin over a wider area. I have eliminated almost altogether what is sometimes called pure literature, novels, poetry, *belles lettres*, and so forth, not because such books are unimportant but because they are adequately reviewed in easily accessible magazines, and because they seem to me less important for us than the other books which I have selected. In the year past I have reviewed four plays, and in the year to come I may review other plays and even a few novels, but I shall not make the slightest attempt to cover the field of pure literature.

In the department of religious literature I have tried to be fairly thorough. I have sought to review all scholarly books, such as Streeter's "The Four Gospels" for example, for I think it is good that

people interested should know that such books exist even if they do not read them. In the case of the more popular books I have had to choose more carefully, and I freely admit that I have sometimes been badly mistaken, selecting books undeserving of attention and neglecting books of interest and importance. Sins of omission are easily remedied, but once I have received a book from a publisher I feel that I am obliged to give it some notice, a fact which accounts for reviews of certain books which were not worth bothering with. In general I have ignored books of sermons, purely hortatory books, and books by fundamentalists. Despite these eliminations I have read and reviewed a large number of popular books on religion, some of them informative and others purely inspirational. In addition to the books on religion I have endeavored to review a few of the new books in philosophy, in psychology, in sociology, and in the physical sciences. Frequently I can tell by the authors what books in these fields are worth consideration, and sometimes I wait to read reviews before sending for the books. In this way I find it is not difficult to select the best books. In general I think I can say that my powers of advance discrimination are increasing, and that in the next year I hope to read fewer bad books and therefore to write fewer condemnatory reviews.

Once having received a book the obvious thing to do is to read it through. Out of the one hundred and fifty books there have been not more than half a dozen that I have not read from cover to cover. That does not mean that I read all books in the same way. I have three speeds. A few books I skim through, a good many books I read at about the same speed that I read a novel, many others I read with the same care that I would devote to a book assigned in a college course. As I read I mark passages that interest me, and frequently I make notations on the margin. I always keep a slip of paper or a card in the book on which I note comments or suggestions that will help me in writing the review. In a few cases I outline the contents of a book, and always I try to have a book's contents clearly in mind before I start to write about it.

As I read a book I criticise it according to certain standards. Although I try not to pass judgment until I have finished, I frequently find that my opinion is formed by the time I have read the first chapter. Any such judgment I regard as tentative, however, and more than once I have been forced to revise a premature verdict. When I have finished a book I meditate upon it. In the first place I examine its contents. I ask myself if there is anything original about the book, either as to subject-matter or as to presentation. If I find nothing that is not said elsewhere, I can not pay much attention to the book, unless there is something about it which is conspicuously bad. If, on the other hand, a book contains elements that are comparatively original, I realize that I must make a detailed examination, and I next turn my attention to the accuracy of the book. In a book which purports to deal with matters of fact, historical data, scientific laws, and the like, it is fairly simple to verify the author's statements in some fields at least, and it is a generally applicable rule that a man who is accurate in one field will be accurate in all. By this rule of thumb I have been able to detect some of the grosser errors, which are appallingly common, and I have been able to form judgments of the book as a whole, for an inaccurate book is usually, but by no means always, a bad book.

Accuracy and originality are largely objective tests. My third criterion, logical development of thought, is far more subjective but also far more important. In those books which deal out what is mistakenly called inspiration there is usually no development of thought whatsoever, but in most of the books which I am called upon to review the authors seek to lead their readers step by step along a path of reasoning, and it is part of my function as a reviewer to examine that path, to see whether it is straight or winding, to discover whether it is easily passable or obscured by intellectual underbrush, to determine, indeed, whether it is a path at all or merely a number of unconnected worn spots. It goes without saying that when I am confronted with a truly original book, accurate so far as I can see, I am forced to utilize what knowledge of logic I have and what power of insight I possess, and that even so my judgment is an unsatisfactory thing, particularly so to myself. I feel my training to be inadequate here, and I also find it inadequate so far as the fourth of my criteria is concerned. Many times in reading a book I disagree with the author's premises, premises which he boldly states without attempt at proof. In other cases I know that estimable thinkers dispute the premises. In such cases all I can do is to state the objections, whether my own or some other's, so that the reader of my review will take them into consideration.

With form I am much less concerned than I am with content. So far as form is concerned I have one criterion and one only, clearness. If I were dealing with novels or with poems I should look for beauty of expression, but most of the books which I have to review are strictly utilitarian, and it is on that basis that I must judge them. Only two or three out of the many books I have reviewed in the year past have possessed beauty. When I have found it I have heralded it gladly, but I have not demanded it. I have contented myself with clearness, and I have found it in not a few books, clarity of thought as well as clarity of expression, sometimes coupled with a fine and discriminating use of words. In other books there has been a mere blur of words, a chaos of phrases, and such muddy writing I have roundly condemned.

Of course one can not give a full account of how he judges a book. These are factors difficult to describe. One becomes sensitive to nuances of intellectual honesty, shades of scientific precision. The most important elements in a reviewer's equipment doubtless lie in his subconscious mind. I have spoken only of the tests which I quite consciously apply to the books I read. Yet when I sit down to write my review I am not thinking solely of my judgment of the book. I have felt from the first that I should not limit myself to mere expression of opinion. I have tried to give an idea of the book under consideration. I have borne in mind that most of the people who read my reviews have never read the book and

presumably never will read it. I have wanted to suggest the author's approach to his problem, and if the book was sufficiently important I have tried to give a digest of its contents. I have sought not only to suggest what books were worth reading and what were not, but also to give at least a general idea of each book's contents.

For myself I am inclined to believe that so far as there has been value in my reviews a great part of it has lain in the fact that they were reviews and not merely criticisms. And yet I doubt if the book page should contain only digests. I believe thoroughly in the value of criticism. It is by criticism—of course I do not limit the word to unfavorable criticism—that ideas take shape and assume satisfying form. Any idea that is to survive has to go through a good deal of battering. The reader of a good review gets two ideas, the idea of the book and the idea of its reviewer. His mind is enriched and his wits are sharpened. Nothing is more fascinating than the revelation of a mind—I might almost say any mind—exposed to a variety of ideas. The value of criticism depends partly on the critic's training and partly on his frankness in disclosing his ideas.

I would have it well understood that the true reviewer does not set himself up on a pedestal of authority. He simply exercises the prerogative of every individual, the right to examine critically what he reads. Right! It is not a right; it is a duty! One can't accept both terms of a contradiction, and one can't accept as reliable an author who gets his dates mixed. As soon as any individual ceases to be critical he ceases to be intellectually alive. The reviewer is simply any critical individual, become articulate by virtue of certain circumstances. I have several times used the word judgment, but the reviewer is not a judge; he is an adventurer.

If one wants justification of the harsh judgments which reviewers sometimes pronounce on some books, all that one has to do is to go to a second-hand bookstore and try to sell half a dozen of last year's books. I say quite dogmatically that in my opinion the world would be just as well off if one hundred of the one hundred and fifty books which I have reviewed had never been written, and I am confident that time will support this statement. Certainly it will be surprising if a score of the one hundred and fifty are read ten years from now. In view of their exceeding ephemerality who could praise the great majority of books published to-day? They are doomed to ignominious neglect, whatever the reviewer may say of them. Nothing is to me more distasteful than to read the book reviews in a paper whose policy is indiscriminate praise. Praise has meaning only when it can be contrasted with condemnation.

What I have said about criticism in general I would apply to my own reviews. I have frankly condemned a great many books because I believed they deserved condemnation. On the other hand, I have ventured to disagreee with books for which I had the greatest respect. That is as it should be. There is room for absolute condemnation but none for absolute approval. The burden of proof is always on the part of the book, which is on trial in the attempt to justify its ever having been published. I have, then, sometimes condemned outright and sometimes praised with moderation. It has been said that I have not praised enough. Looking over the one hundred and fifty reviews I have written I realize that I have praised too much. I am inclined to think that a reviewer should praise only when he can't help himself.

In another article, in which I shall speak of the ten best books I have reviewed, I shall have an opportunity to illustrate what I have said in this article. I have tried to speak frankly. I take the task of reviewer seriously, believing that there is importance in making articulate the opinions of a critical individual. What I have said about my ideals and my methods represents my position now, not the program with which I began my work. It is the result of a year of reviewing, to be taken as such, with full recognition that in another year my views may be much different.

Our Prayers Together

Grace F. White

Sunday, August 2

Like as a father pitieth his children, so the Lord pitieth them that fear him.

Psalm 103 : 14.

"Let all who are sad take heart again;
We are not alone in our hours of pain;
Our Father stoops from His throne above
To soothe and quiet us with His love.
He leaves us not when the storm is high,
And we have safety, for He is nigh.
Can it be trouble which He doth share?
Oh, rest in peace, for the Lord does care."

In Thee, our God and Father, do we find the desired haven for our souls, where calmness and quiet may be our portion. Thou art very great, and we are sustained and renewed by Thy might. Thou givest us peace that subdues our restlessness and restores our poise. Increase our faith and our sense of thine over-brooding tenderness. Help us to put aside doubt and fear, and to live in Thy presence day by day. And accept our grateful hearts as we strive to love and serve Thee as we ought. In the name and spirit of Jesus, we pray. *Amen.*

Monday, August 3

I am the good shepherd and know my sheep, and am known of mine. And other sheep I have, which are not of this fold; them, also, I must bring, and they shall hear my voice; and there shall be one fold and one shepherd.

John 10 : 14-16.

O gentle Shepherd, thou didst tell of one
Who sought his wilful, straying sheep afar,
Until he found it in the wilderness.
He did not seek awhile till night came on
And the dark river lay across his path,

And then turn back and leave his sheep to die,
Torn by the wolves upon the mountain side.
Not so short-lived and fickle was his love;
He sought until he found, and then,
His sheep upon his shoulders, homeward turned,
And to his flock and fold rejoicing came.
Lord, in that shepherd, thou thyself didst show,
No cry of pain unheeded smites thine ear,
No dusky river bounds thy searching love;
Thou art not Saviour on the earth and then,
When death is past, a stern relentless judge.
We trust thy never ending love, the same
From ancient days till now, from now till thou
At last thy flock complete to God shalt bring;
Thy flock ingathered from a thousand hills
Of earth, and from the shining plains of heaven;
Yea, from the abode of terror and despair;
From east, from west, from height, from depth, they come,
One flock, one shepherd, one rejoicing fold,
All wanderers found, all foes by thee subdued,
Subdued by love, not fear, all conquering one,
Lord of the living and the dead!

Henry Nehemiah Dodge.

Thou God and Father of all souls, we bless Thee for the gift of Thy Son, our Saviour, to whom Thou gavest all power in heaven and in earth that he might be the good shepherd to bring us all, at last, to Thee in willing, glad obedience to Thy love and Thy law. Grant us to learn of him and to follow his leading, that nothing shall separate us from Thy love, so perfectly manifested in him. *Amen.*

Tuesday, August 4

The Lord over all is rich unto all that call upon him. Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?

Romans 10 : 12-16.

Lord, her watch Thy Church is keeping,
When shall earth Thy rule obey?
When shall end the night of weeping?
When shall break the promised day?
Tidings, sent to every creature,
Millions yet have never heard;
Can they hear without a preacher?
Lord, almighty, give the word!
Give the word! In every nation
Let the gospel trumpet sound,
Witnessing a world's salvation,
To the earth's remotest bound.

Henry Downton.

Dear Father in heaven, we give Thee praise for Thine unfailing providence and Thy ministries more abundant than we may ask or think. We pray Thy choicest blessings upon those who have dedicated their lives to Thee and to the enlightenment of souls that are yet to know Thee, to love Thee, to serve Thee. Grant to them, we pray Thee, the assurance of Thy sufficiency in their every endeavor, and prosper them in health and strength as they strive to reveal Thee in their daily lives, and to present to them our Saviour and their Saviour, to their uplift from all that is less than Christian. May their seed-sowing be generous, and on fertile soil to yield, some thirty, some sixty, some one hundred fold. Especially, dear Father, do we commend to Thee those of our own household of faith who carry the good tidings of great joy that shall be, at last, to all people, as Thou hast declared to be Thy purpose. Grant to every one professing the name of Jesus Christ to be Thy minister for the advance of Thy Kingdom in the hearts and minds of men everywhere. In the name of the Master, we offer our petition to his Father and to our Father, to whom be honor and glory and dominion and power forever and forever. *Amen.*

Wednesday, August 5

Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness, brotherly kindness; and to brotherly kindness charity.

2 *Peter* 1 : 5, 6, 7.

We join in worship and in work
To learn God's holy will;
That every day and every hour
His love our lives may fill.
We join to find, by following Christ,
The truth, the life, the way,
That leads through every doubt and fear,
To God's eternal day.

Anonymous.

We pray Thee, our dear heavenly Father, that all together, and with all diligence, we may study to grow good and wise and patient and kind and loving, and eager to use ourselves in Thy service as Thou shalt give us power and the gift of continuance. May we recognize the call of the Christ, and walk in his companionship that we may learn of him and give of our best selves in his name. Bless Thou our endeavors and keep us faithful, we pray Thee. *Amen.*

Thursday, August 6

For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly. O Lord of Hosts, blessed is the man that trusteth in thee.

Psalm 84 : 11-12.

By one great Heart the universe is stirred;
By its strong pulse, stars climb the darkening blue:
It throbs in each fresh sunset's changing hue
And thrills through low, sweet song of every bird.

'Tis felt in sunshine greening the soft sod,
In children's smiling, as in mothers' tears;
And, for strange comfort, through the aching years,
Men's hungry souls have named that great Heart, God.

Margaret Deland.

To whom may we go, O God in heaven, but to Thee our heavenly Father, and from whom but Thee may come peace and comfort and courage and cheer? Help us, dear Father, to draw near to Thee when joy sings in our hearts, that we may find Thee near when pain and sorrow make their moan. Thou art ever mindful of us, and we place our trust in Thee. When we tremble and shrink before an untried path, where shadows darken the way, do Thou be our light in darkness, our strength in weakness and our guide to the day that is sure to follow the night. May we never fail to bless Thee for gifts that make us glad. And when we may not understand or call things

good, do Thou be merciful to us with Thy divine compassion. And so, by Thy grace, may we find ourselves at last in the heavenly home. *Amen.*

Friday, August 7

Touching the Almighty, we can not find him out. He is excellent in power and in judgment and in plenty of justice: he will not afflict. Men do therefore fear him.

Job 37 : 23-24.

Why shouldst thou fill to-day with sorrow
About to-morrow,
My heart?
One watches all with care most true;
Doubt not that He will give thee, too,
Thy part.

Only be steadfast, never waver,
Nor seek earth's favor,
But rest.
Thou knowest what God wills must be
For all His creatures, as for thee,
The best.

Paul Fleming.

O Thou Infinite and Eternal Spirit, who pervadest all space and from whom we may not separate ourselves because we are of Thee a part, we bow before Thee and worship Thee. We bless Thee for life and love and immortality; and we pray Thee to quicken us to a keener apprehension of Thy Fatherhood and a closer observance of Thy law. Thy judgments are true and righteous altogether. By them we are warned, and in keeping of them is our chief reward. Search us, O God, and know our hearts; try us and know our thoughts, and lead us in the way everlasting for the glory of Thy name. *Amen.*

Saturday, August 8

In everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

Phil. 4 : 6, 7.

We kneel how weak, we rise how full of power.
Why therefore should we do ourselves this wrong
Or others—that we are not always strong,
That we are ever overborne with care,
That we should ever weak or heartless be,
Anxious or troubled, when with *us* is prayer
And joy and strength and courage are with *Thee?*

Richard Chevenix Trench.

Our Father, who art in heaven, hallowed be Thy name, on our lips and in our hearts. Every day may we seek Thee. Every day wilt Thou be gracious unto us, and feed us with food convenient for us. Daily may we be conscious of Thy presence and of Thy sustaining power. May we translate every experience by Thy love, and leave with Thee all that we may not understand or call good. Thou knowest us, and Thy mercy abides with us to our uplift. Give unto us grateful hearts to acknowledge Thee in all our ways. *Amen.*

More about Professor Buckham's Book

Daniel Evans

PROFESSOR BUCKHAM has won for himself on the Pacific slope an enviable reputation as a leader in theological and philosophic matters, as a broad-minded liberal in relation to the work of all the churches, and as a fine type of Christian gentleman. This reputation does not surprise the men who knew him for years when he was a minister in Salem. Then he was highly appreciated as a gifted preacher, a lover of the things of the mind, an heir to all that was best in the New England tradition, the servant of all the churches, and most of all for what he was in himself.

He has always been sensitive to the dominant thought of the times. When there was much interest in the problem of the person of Christ, he wrote a brief book which did much to aid men to a more reasonable view. Later he wrote on "New England Religious Thinkers," and got into the minds of such men as Bushnell and Gordon and others in a very sympathetic way. In his "Religion as Experience," and in his "Mysticism and Modern Life," his own rich religious life finds expression, and his insight is profound and sure.

In his new book on "Personality and Psychology," he is more on the defensive. He writes critically of others and apologetically of his own ideas. Here, too, he has a keen sense of the influence of psychology in present day life and thought; and he shows by his concessions, time and again, that he recognizes the contributions it is making, but he is more concerned with its negations of the higher aspects of personality and the greater values of life. He is anxious that those who ignore its contributions pay attention thereto, but he is more concerned that certain psychologists shall come in for criticism, and in doing this, in nearly every case, he is but following the lead of some psychologist or philosopher.

It is clear to every student of religion in relation to the thought of the day, that there has come about, as a French thinker has put it, a "shifting of the field of conflict between science and religion." Once it was between the natural sciences and religion, and then later between the biological sciences and religion, and now it is between psychology and religion.

This make the psychology of religion a very vital and fascinating study, and very critical for many dogmas of religion. There are two groups who carry on this study. One has a purely scientific interest, they recognize its limitations and keep within their field and do not wander over into the philosophical or theological fields. The other group pursues their studies with an anti-religious bias and with a naturalistic philosophy, and stress their negations. The purely scientific psychologists ask the anti-religious, naturalistic group on the one hand and the theological, apologetic group on the other, to hang up their passions with their coats when they

come to study the functionings of the mind in religion, or in anything else.

Now Professor Buckham in this new work is concerned with the negations of the new psychology; because these negations are made by certain psychologists, he has to pursue them where they make them, over in the field of psychology. He does not, however, remain in this field; he moves over into the ethical, philosophical and religious. He divides his book into two parts: one dealing with "a psychology of the self," the other with "selfless psychology." In the first division, he develops ideas maintained in an earlier work and covers, in outline, the main positions generally held by the more "orthodox" psychologists. For him the final truth about the subject of psychological study is: "A self-conscious, self-directive, self-expressive, creative unity, continuous in change and developing either toward or away from moral personality—such is the self."

He stresses the moral motive of the self and finds in man's moral worth the true standard by which to estimate him. "How completely the best of human thinking and living has been based upon the principle of the worth of the individual will appear to any one who stops to consider it. It has animated our philosophy, our poetry, our preaching, and, to some extent at least, our practise."

Now, holding such a position, he finds that the more recent biological and physiological psychology is naturalistic in character and derogates from the moral dignity and worth of the individual, indeed, does away with the very idea of self altogether. Once psychology was the scientific study of the soul, and now it gets along very well without either or all. (This is what Woodworth says in a note, quoting some wag, as far as my memory serves me.) There is a certain justification for Buckham's question as to whether psychology has not gone daft recently, and in finding evidence thereof in radical or extreme behaviorism.

In this second division, he expounds briefly and criticises at greater length various positions or tendencies of the new psychology, in each of which he finds the depreciation or the total repudiation of any "self." He takes up Dewey as the exponent of "a psychology of habit and impulse" without any real self, except when Dewey forgets and returns to his older idealistic position. Then he confronts McDougall with his "psychology of instincts," and criticises him for sinking what man has in the social group, and submerging man himself in his animal instincts. Afterwards he brings Watson on the field with his "psychology of behaviorism," and the battle begins in real earnest, and with some heat, and he shows how impossible it is to do without consciousness, thought and motive. Once more he enters the lists with Freud with his "psycho-analysis," and drastically criticizes him for his over-use of "the unconscious," for his obsession of the sex-idea, and for his moral indifference. Finally he takes Coue with his "auto-suggestion," and handles him gently, appreciates his purpose and temper and the good he has done, and even comes to his defense on the question of the morality of saying something which is not really so, but finds him defective in not giving the religious motive its rightful and powerful place in bodily and mental healing. He brings his book to a close by showing the contrasts between "the psychological man" and "the ethical man," and the moral problem of life in unifying both in "a person" at once individual and social.

This brief review of the ground covered in the book, especially of the second part, shows how extensive is the field covered, and how wide the area is where the conflict rages between personality and a selfless psychology. A reading of these chapters will make clear that psychology, as understood and pursued by many professional psychologists, presents grave problems for all moralists, philosophers and theologians. It is good to learn this. Many persons were on the point of thinking that "salvation by psychology" was to be the new slogan. It is just as near the truth to say, "damnation by psychology" —but neither is the truth.

Professor Buckham frankly confesses that he is not "a psychologist but a personalist;" that he writes as "a layman," and that he is not one on "the inside" of this science. He only claims the right to criticize these new developments in their negations by confronting them with the affirmations of the long and profound experience and thought of men with respect to personality and its values. Here is the reason for the strength and the weakness of the book, and for its power to convince at certain points, and its failure to carry the mind at others. On his own ground, within the field where he is at home, the book is strong and appealing and reassuring. But within the field of psychology itself, it does not have the same power or value. The book gives one the impression that he comes from the other fields and does not squarely face the problems from the psychological viewpoint, appreciate adequately the new psychological studies, see how far they take us, the constributions they make, and by an inner dialectic necessitate ever new developments, which are already taking us beyond the positions once held by the new psychologists themselves, and so requiring the viewpoints or insights of the other philosophical disciplines for an adequate knowledge and understanding of personality. His tactics show bad strategy, and his attitude, temper of mind, is not sympathetic enough. He is quite sympathetic in one instance. Thus, he writes of Coueism:

"If through these widespread cults of suggestion and auto-suggestion some measure of normality can be restored to mind and body, they are not to be condemned, however defective their form and content."

This is Buckham as he is generally found, but he does not manifest this temper towards the other "selfless psychologies." He fixes his attention on their defects; he reluctantly concedes their contributions and makes little or nothing of them. His religious and ethical interests make him somewhat impatient, even hot-tempered. It is to be said, too, that he raises questions in one's mind as to whether he is just, particularly to Dewey and McDougall, in classifying them under "selfless psychology." If there is less "soul" in either than he would like and wished he found, there is far more of "self"

than he finds. They are both "on the side of the angels." Even Freud is not as bad as he appears to Buckham.

Since writing the above critical appreciation of Professor Buckham and his book, "Personality and Psychology," I have read the review in the *Leader*, on which I may be allowed to say a word or two. I agree with the reviewer in respect to the first quotation, found on page 23 of the book: "For of what profit is science if it materializes men and robs life of its hopes and ideals? One would rather be a 'pagan suckled in a creed outworn' than to live in such a universe. If science is to dehumanize life we may well wish ourselves back in superstition," etc. This is not the scientific spirit. The will to know is ready to accept the bitterest truth if it is truth. I do not think, however, that the reviewer does him justice when he adds: "He directly adds that he is more interested in preserving his hopes and his ideals than he is in discovering the truth." What Buckham is girding against is not science but naturalism.

With respect to the second quotation and the comment upon it, I find myself in total disagreement. The danger of misunderstanding a text taken from its context is almost as great as that of quoting but a part of a statement. The writer is discussing the self and the body, and has just maintained that the self must be the master of the body, and then passed over to the "Christian attitude toward the body," and it is in this connection that he says: "Christianity has always held and still holds that the soul is inherently superior to the body and should hold mastery over it, while it constantly endeavors to secure a true adjustment and harmonious working between them. Christianity takes this attitude because it sees that morality requires that body and self be distinguished. Without this distinction and this relationship of superior and subordinate, morality loses all meaning and becomes a mere abnormality and illusion. It is because we have physical appetites and needs and capacities, which should be regulated and controlled and devoted to the highest ends of personality, individual and social, that moral restraints and ideals play so central a part in life. (Now comes the part quoted by the reviewer.) Identify self and body and let every one act accordingly, and the issue will be—chaos, individual and social, moral and physical." There is nothing here about "behaviorism," nor of "materialism," nor is there any resort to "exhortation other than to argument from fact" or "the possible results of a theory," but a simple statement of the Christian ideal of the relation of the self and the body and the recognition of what happens if and when that ideal is repudiated.

While the book is not as important as some of Professor Buckham's other works, it is, however, of value for men who would see how one intelligent, open-minded thinker faces the problem of maintaining the meaning and worth of personality in the presence of various movements of a selfless psychology.

Reactions of Our Readers

ALSO GREATLY APPRECIATED

To the Editor of the Universalist Leader:

I can not send this money for the paper without saying a little of what is in my heart. I love Arthur Nash, Owen D. Young, Judge Hill, Mr. Hicks, the author of "Cross Country" articles, which interest me very much, and many others whom I can not name. I am eighty years old, and partially crippled, so can't make this writing what I would like, but the *Leader* is so intensely interesting to me that I *must* tell you so. Wish I could make the subscription $100.

Please pardon this, but I miss my church going so much that I have to "slop over" sometimes.

Sarah A. Pendleton.

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HIGH PRAISE OF PENNOYER

To the Editor of the Universalist Leader:

We have just had the great pleasure of having Dr. Charles H. Pennoyer in Texas, from June 28 to July 5. He preached to good audiences at Elgin, as Brother Brooks says, some of the best sermons he ever heard.

Wednesday, the 8th, Dr. Pennoyer arrived in Cleburne, and addressed the Rotary Club on Thursday, as per clipping. He made a splendid impression here, and we were sorry that he could not be with us long enough for public speaking.

Revs. R. L. Brooks and C. R. Cook are holding summer meetings over the state, which are expected to culminate in the State Convention at Hylton, Nolan County, Aug. 21-23.

Hylton was one of our strongholds in the 90's, when the Rev. A. G. Strain and others used to preach there. For many years Hylton was not on the Universalist map, but during the campaign for members four years ago, there was a revival of interest which has continued until they are stronger than ever.

We want every Universalist who possibly can to attend this convention, especially those within a day's ride. They are the kind of people of whom we say: "It does you good just to be with them."

We have had a prolonged dry spell, a year or more in some parts of the state, when courage seemed to fail, but of late many places have had fine rains and we feel refreshed. Let us reawaken to new life in our Church as well.

W. H. Rollins.

Cleburne, Texas.

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PRAISING OUR CONTRIBUTORS

To the Editor of the Universalist Leader:

I have been so much pleased with the *Leader* lately—especially with the issue of July 4—that I want to write and thank you.

If only our Senators and war makers and the American Legion and all other blinded folks could be forced to read every word!

Thank God for every effort for international peace.

We would pay our taxes more willingly if they could be spent for efforts toward peace instead of the terrible wastefulness and display of army and navy.

I would also like to say Amen to every thought in H. M. Cary's letter. I believe I ought to write and tell him so, and probably ought to send a check to show my sincerity.

I heard Mr. Nash's New York speech over the radio and, like Mr. Cary, thrilled to the great fundamental of Christ's continuing work on earth. It seemed a fitting thing to come from a Universalist banquet—more fitting than purely denominational projects.

I said at once: It is the thing I have been longing to hear from somebody. But I found to my sorrow few who agreed openly with me. But anyway, there it stands with its "magnificent gesture," as Mr. Cary's letter calls it, of pouring out freely in love and service in the land where such a life first showed the way.

Do you see the *New Church Helper?* The Memorial Day number had suggestions for an international school for world peace, and spoke of the chair to be started at Johns Hopkins for this purpose.

Perhaps more church people might follow the example of the Greensboro, N. C., ministers. The question is, as you say, will they or are they too indolent?

I'm sure there are many whose hearts are stirred like mine.

Thanks again for voicing our dumb thoughts.

Elizabeth W. Morton.

South Paris, Maine.

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THE ROOSEVELT OF UNIVERSALISM

To the Editor of the Universalist Leader:

Your very interesting letters from the state of California have given great pleasure, carrying your reader, as it were, through the many scenes visited.

But I am writing you at the request of former parishioners and admirers of Dr. C. Elwood Nash, one-time pastor of the Church of Our Father, Brooklyn, N. Y. We are so glad to hear of his complete recovery and of his continued eloquence in the cause of Universalism.

Dr. Cadman has been called the Roosevelt of Religion, and we think Dr. Nash may well be termed the Roosevelt of Universalism.

We are also pleased to hear of the health of Mrs. Nash and of the family. Long life and continued success to all.

A. S. C.

Brooklyn, N. Y.

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POETRY DEALING WITH FUNDAMENTALISM

To the Editor of the Universalist Leader:

I have had an inclination to write an article for the *Leader* on Fundamentalism. When I got at it, instead of a lengthy voluminous essay, I expressed my opinions in the shortest possible verse form, herewith attached.

The spirit of Inquisition day
  Recries at second birth,
"Down on your knees, recant, and say
  The sun moves round the earth."
For pious bigots rant and rage,
  And self-styled solons nod,
Who would blot the truth from nature's page,
  And strive to censure God.

It is quite a while since my humble muse of poetry has whispered any inspirations in my waiting ear.

George F. Morton.

Morrisville, Vt.

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THE SPIRITUAL TREASON OF BRYAN

Of the twelve jurymen in the Dayton case, eleven are supposed to be able to read. Why did Mr. Darrow accept the one who could not read? Possibly because he felt that to find a jury with eleven men who can read at all is a rather remarkable showing for the country districts of Tennessee, or possibly he may have felt that the difference between reading and not reading means little in Dayton. The people who can read never do read anything which might conceivably enlighten them about the issues in the case. At any rate, Mr. Darrow accepted the juryman who can not read.

It was a shrewd decision. For nothing he can say in his argument could illustrate more sharply than that illiterate juryman the humiliation which the whole proceeding has brought upon the State of Tennessee. There are some educated people in Tennessee. But they are hiding in the cellar, and they have intrusted their reputation in the civilized world to a court where it is not thought ridiculous to argue about science and religion to a jury which is absolutely incapable of examining any of the vast literature which has grown up around this ancient debate.

Nobody can have any quarrel with the juryman who can not read. He may be the salt of the earth. The quarrel of civilized men is with Mr. Bryan and with men like him. For just consider what Mr. Bryan is doing. For nearly thirty years he has been one of the leaders of a great party. He has represented the American Nation in its dealings with foreign Powers. And to-day he is employing all the influence he has acquired in those thirty years in organizing a crusade in a population in which that illiterate juryman is not exceptional. He is using his eloquence to rouse these simple, God-fearing folk to strike down science, liberal Christianity and any kind of free thought.

A national politician has started a religious crusade among the ignorant and illiterate which aims to arm Fundamentalism with the police power of the State.

That is the issue in Tennessee, and it will remain the issue whether this particular statute and this particular indictment are defective or not.

In organizing this crusade, in lending his leadership to it, Mr. Bryan has committed spiritual treason against the people of the United States. He has brought into politics the one issue above all others which should never be raised under a republican form of government. It is possible to forgive Mr. Bryan many things—the harm he has done to the Democratic Party and the cheap money-making indignities which he heaped upon the office of Secretary of State. But the raising of a religious issue in American politics is more mischievous and wicked than anything any politician has stooped to in our time. The present activities of William Jennings Bryan are not absurd. They are malignant. He is seeking to unchain a sectarian fury which, once it gets started, reason and good humor can not control.

The experience of mankind is conclusive on the fatal consequences of letting sectarian hatred loose in a nation. Nothing else can compete with the passions it arouses. Nothing strikes so deeply at the peace of a community. Nothing is so poisonous. Nothing leaves such rancor behind it. Let us not fool ourselves by imagining that we are immune, that we are too modern, that we are too civilized to suffer the consequences which all through human history have resulted from an agitation like this.

Absurd? Of course the Dayton trial is absurd. But so was the trial of Galileo, and so was the Inquisition in Spain. So is the Ku Klux Klan to-day. They are all absurd; but their absurdity is close to madness. They are a grotesque business tinged with fury, a tomfoolery with loaded weapons.—*New York World.*

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NO DANGER OF WAR WITH JAPAN

Lindsay Russell, one of the founders and a former president of the Japan Society, gave fourteen reasons, in a recent address, why peace between Japan and the United States would continue. He denied that Japan had any designs either upon the Philippines or Hawaii, and he contended that to finance a war Japan would look to Great Britain, who in turn "would have to borrow the money from the United States."

Declaring that Japan, for almost two decades, "has been made a storm center of our international relations," Mr. Russell charged that this condition has been caused by the American soldiers in the Philippines, "seeing red every waking hour," by the missionaries in the Orient, who have regarded Japan as "the Peck's Bad Boy of the Far East," and by the presence of "two great nations" in China, who, Mr. Russell stated, have encouraged this country to regard Japan as a menace.

Mr. Russell delivered his address at a dinner in honor of Eugene C. Worden, for seventeen years secretary of the Japan Society, and in the presence of a number of Japanese and Americans. Hirosi Saito, Japanese Consul General, S. Hoshino of the Bank of Japan and G. Higashi of the Sumitomo Bank were among those present. Mr. Russell's "fourteen points for permanent peace" follow:

1. Nothing is to be gained by war that can not be attained through peace, unless either country covets the other's territory.

2. The United States is Japan's best customer; the loss of this market would paralyze her industries and her shipping.

3. Japan is one of the greatest purchasers of American cotton. Moreover, Japan is the gateway to and the logical selling agent for our goods in the Far East; this by reason of propinquity, knowledge of language and customs.

4. In the event of war, Japan would be stripped of her possessions on the mainland of Asia; either China or Russia would take Manchuria, and her trade would be taken away by other nations.

5. Japan in size, in population, in natural resources, is hopelessly unequal to the United States as far as any contest is concerned.

6. Japan can not at present finance a war, unless through Great Britain, and she would have to borrow the money from the United States!

7. Japan looks to this country for aid in financing her Government, her enterprises and her activities in the Far East. Her credit here has become second only to that of Great Britain and increasing amounts are borrowed each year. Japan has never repudiated a debt and has stipulated that recent loans are not to be canceled by war.

8. The distance between the two countries would make war well nigh impossible, at least for Japan. Her fleet, which is built for home defense, could not wage an aggressive warfare on the American coast.

9. The victualing of her fleet for a six-thousand mile journey is out of the question. Moreover, if she landed an army of a million men on the Pacific Coast what would become of it? Where would it go? How could it be fed? Not on our rations, certainly.

10. Contrary to propaganda, Japan does not want the Philippines. To extend her frontier several hundred miles into the ocean would make her vulnerable and enormously increase her naval budget. Moreover, it is more profitable to Japan to have the United States develop the Philippines. At present she milks the cow without feeding her.

11. It is continually asserted that Japan wants Honolulu, 3,000 miles distant. Why? It is profitable to her under the present arrangement. Possession of it would mean fortifying it and defending it, of having costly naval maneuvers. Japan financially could not afford to make a Heligoland of Hawaii.

12. Every nation has a bogey man to stimulate the national spirit. The advocates of a great army and navy make no international enemies when they strafe Japan. Politicians lose no votes; yellow journals lose no subscribers, no advertisers.

13. The only momentous question which has ever risen between the two countries concerns the admission of Japanese nationals into our borders. This is a racial question, a question which can not be settled by war; only time and mutual concession will solve it.

14. Neither country wants war. It is impractical, unprofitable and well-nigh impossible.—*New York Times.*

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THE PARABLES OF SAFED THE SAGE

The Parable of the Steamer and the Skiff

We were on a great Ocean Liner, I and Keturah, and we were entering a Port in a strange land. And the Ship steamed up toward the Dock and then the Engines stopped, but the tide was outward, and the Ship was slowly drifting away. And there was a Skiff beside the dock, and in it was one lone man, it may have been a Fisherman or a Wharf Rat. And he rowed his little Skiff out to the Ship.

And the Boatswain flung down to him a Small Cord. And the man in the Skiff took the end of the Cord, and rowed to the Dock, and handed the end of the Cord to certain men who stood thereon. And they pulled in the Cord, and at its farther end was a Rope.

And they pulled in the Rope, and at the farther end was a Cable. And they fastened the Loop of the Cable on an Iron Post of the Dock.

And the Donkey engine began to snort and clank, and the Capstan began to turn, and the Steamer warped its way to the Dock. And all the Passengers went ashore.

Now the little Skiff, with one man to row it, could never have pulled the Steamer up to the Dock, but it was well able to carry the end of the Cord. And the Cord drew the Rope, and the Rope drew the Cable.

There be times in the course of human events when Mighty Causes lie helpless in the Offing, or drift away from their moorings and become derelicts, not because they have no Engines or Cables or Capstans, but for lack of some Adventurous Soul in a Small Craft who will carry a Line ashore. And sometimes hath God honored men of Small Ability, but who used wisely and righteously the Ability they had, in carrying a Line to where it could pull a Cable and bring the Purposes of God to Port. And thereby have some Commonplace men served their generation well, and have made the world better.

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FACTS ABOUT LYNCHING

According to the records compiled at Tuskegee Institute in the Department of Records and Research, in the first six months of 1925 there were nine lynchings. This is four more than the number, five, for the first six months of 1924; six less than the number, fifteen, for the first six months of 1923, and twenty-one less than the number, thirty, for the first six months of 1922.

All of the persons lynched were negroes. The offenses charged were: murder, four; rape, two; attacking woman, one; attacking child, two.

The states in which lynchings occurred and the number in each state are as follows: Arkansas, one; Florida, one; Georgia, one; Louisiana, one; Mississippi, three; Utah, one; and Virginia, one.

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THE HEADQUARTERS OF THE LEAGUE

(*Continued from page* 7)

Nations Headquarters. Geneva is itself extremely attractive. Its location is beautiful. Its people are industrious, prosperous and broad-minded. Its history is a record of struggles for freedom in government, labor and religion. I believe if Calvin were living to-day and had seen me sitting in his chair in the pulpit in which he used to preach, he would have smiled and said: "Times and I have changed since from this pulpit I used to consign you to hell." There are no enormous and idle buildings in Geneva, as are to be found in cities where kings built palaces of pleasure or pride. But there are innumerable buildings erected by the people and consecrated to some ideal of freedom or some uplifting use for the city's people. The Labor Conference held its meetings in the Hall of the Electorate, which stands in the Civic Center around which are the university, the theater, the School of Commerce, the Conservatory of Music, the Rath Museum and the Monument of the Reformation. Some have raised the question, "Why did not the League choose The Hague and the Peace Palace given by American money?" There are many reasons. Switzerland has a fine record of neutrality in the recent war, and it is a better center to Europe. The chief reason, I think, is because the spirit of Geneva, socially, religiously, educationally and politically, is nearer the spirit of the ideals that stirred in the minds of those who first conceived of the League of Nations as a forerunner of the United States of the World.

Understanding Our World

Advocates of World Court and Outlawry of War Reach Important Agreement

Terminating a long and serious controversy between supporters of American adherence to the World Court and leaders of the Outlawry of War Movement, twenty-six prominent peace advocates have united upon a proposal which will be submitted to the Senate for consideration in December, according to an announcement by a joint committee representing various groups interested in the peace movement.

This proposal calls for the immediate entrance of the United States in the Permanent Court of International Justice on the basis of the Harding-Hughes-Coolidge reservations, with the understanding that if the nations of Europe, within a specified time, do not call an international conference for the purpose of negotiating a general treaty outlawing war as a crime under the law of nations, the United States may in its discretion withdraw its adherence to the Court.

Included among the signatories are: John H. Clarke, former Justice of the Supreme Court of the United States; Professor James T. Shotwell, co-author of the American Plan for Disarmament and Security submitted to the League Assembly at Geneva last September; Raymond Robins, chairman of the Progressive Convention which nominated Theodore Roosevelt for President; Charles Clayton Morrison, editor of the *Christian Century;* S. O. Levinson, chairman of the American Committee for the Outlawry of War; and Sherwood Eddy.

This joint proposal, according to members of the joint committee, represents a marked advance towards uniting the divided peace forces of the country. Several members of the group had formerly been strenuously opposed to the entrance of the United States into the present World Court, and on the other hand several other members had heretofore withheld their endorsement of the basic ideas of the outlawry of war movement. The agreement reached is as follows:

As a measure directed toward the abolition of war and in order to make the Permanent Court of International Justice a more effective judicial substitute for war in the settlement of international disputes, we favor the program embodied in the three following proposals:

1. The immediate adherence of the United States to the Court Protocol, with the Harding-Hughes-Coolidge reservations.

2. Within two years after the adherence by the United States to the Court Protocol, the signatories thereto, including the United States Government, shall formally declare by appropriate governmental action their endorsement of the following basic principles of the outlawry of war, and shall call an international conference of all civilized nations for the purpose of making a general treaty embodying these principles:

(*a*) War between nations shall be outlawed as an institution for the settlement of international controversies by making it a crime under the law of nations. (The question of self-defense against attack or invasion is not involved or affected.)

(*b*) A code of the international law of peace, based upon the outlawing of war and upon equality and justice between all nations, great and small, shall be formulated and adopted.

(*c*) When war is outlawed the Permanent Court of International Justice shall be granted affirmative jurisdiction over international controversies between sovereign nations as provided for and defined in the code and arising under treaties.

3. Should such signatories within two years after the adherence of the United States fail to make such declaration and to join in a conference for the purpose of making such general treaty, the United States may in its discretion withdraw its adherence to said Court Protocol; and further, should such signatories fail, within five years after the adherence of the United States to said Court Protocol, to make and exeucte a general treaty embodying in substance the aforesaid principles, the adherence of the United States shall thereupon terminate; but any action of the Court taken in the interim shall remain in full force and effect.

The following explanatory statement was signed and attached to the foregoing agreement:

The undersigned persons, representing various points of view as to the means of securing international peace, agree to the following principles in the attached program for the outlawry of the institution of war in the adherence of the United States to the World Court Protocol and agree to devote their best efforts to its realization and to the further study of adequate and appropriate mechanism for its effective application.

It is understood that each person signing this program commits only himself personally to its approval, and that he is not limiting in any degree or manner his freedom to advocate methods or agencies for promoting world peace other than or additional to the Permanent Court of International Justice. However, we recognize that the question of the adherence of the United States to the Protocol of the World Court constitutes the chief immediate issue before this country, and that it is of paramount importance to bring about the co-operation of the United States with the rest of the world in effective measures to end war.

The persons signing this proposal are as follows:

John H. Clarke, former Justice of the Supreme Court of the United States, now president of the League of Nations Non-Partisan Association.

Professor James T. Shotwell, director Carnegie Endowment for International Peace, and co-author of the American Plan for Security and Disarmament submitted to the League Assembly at Geneva last September.

Raymond Robins, lecturer.

Charles Clayton Morrison, editor of the *Christian Century.*

S. O. Levinson, chairman of the American Committee for the Outlawry of War.

Miss Mary Dreier, Executive Board, National Women's Trade Union League.

Julian W. Mack, Judge United States Circuit Court.

Sherwood Eddy, National Council of the Y. M. C. A.

Bruce Bliven, associate editor of *New Republic,* formerly editor of *New York Globe.*

E. C. Carter, secretary, The Inquiry, formerly Senior Secretary of the Y. M. C. A. with the A. E. F. in France.

Donald J. Cowling, president of Carleton College.

Herbert Croly, editor of *New Republic.*

Edward Mead Earle, professor in Columbia University, New York.

William B. Hale, attorney, Chicago, Illinois.

Carlton H. J. Hayes, professor, Columbia University.

John Haynes Holmes, pastor Community Church, New York.

F. Ernest Johnson, research secretary, Federal Council of Churches.

Paul Jones, Bishop, Protestant Episcopal Church.

Mrs. B. F. Langworthy, secretary, American Committee for the Outlawry of War.

Halford E. Luccock, contributing editor of the *Christian Advocate.*

Reinhold Niebuhr, president Detroit Pastors' Union.

Kirby Page, writer and lecturer.

John Nevin Sayre, secretary Fellowship of Reconciliation.

Fred B. Smith, Federal Council of Churches.

Norman Thomas, director League for Industrial Democracy.

Wilbur Thomas, American Friends Service Committee.

Charles H. Brent, Bishop Protestant Episcopal Church, Buffalo.

Florence E. Allen, Justice of the Ohio Supreme Court.

Home and Children

HARMONY

Ism and Schism were two little cats;
Because of their creeds, they got into spats;
They fought for the word, and not for the spirit,
And as for the truth, they never got near it.
Said one to the other, "You never are right,"
And so they fought on, from morning till night.
They fought and they fought, as well they knew how,
But neither remembered
What started the Row!

Eleanor Woodworth Hale.

* * *

BIG BUSHY SQUIRREL GOES A-HUNTING

BIG Bushy Squirrel liked nuts better than you like candy. So when he looked into his private storeroom and saw that his big pile of hazelnuts was gone he felt the anger begin in his throat and run all the way down to the tip of his big bushy tail.

There were only two tiny shriveled nuts that had rolled down into a corner of the hole. He took both of them with him and hobbled out to his front porch to think it over. The front porch was a branch that ran along before his door; from it he could see the world, and the world, as it went by, could see him. There he sat, nibbling on one nut, and thinking, thinking and nibbling. Along came Scampering Squirrel.

"Good morning, Scampery," said he. "Have a nut?"

"No, thank you, Bushy," was the answer. "It isn't my custom to refuse the offer of a nut, but my cheeks are bursting with some I've just picked up." And he pattered on his way with his round cheeks bulging.

All the while Skinny Squirrel was resting on a fence post near by, trying to look hungry. It was hard for him because he had just packed away a whole pile of Bushy's nuts in his own skinny little house and had tried a few of them with great satisfaction. Of course the little thief was foolish to stay there at all, but Skinny was very, very curious.

Bushy had been watching him out of the corner of his eye. "Good morning, Skinny," he called. "Have a nut?"

"Oh, thank you, indeed," said sly little Skinny, and came sidling up. "Are you sure that you can spare one?"

"Spare one?" asked Bushy and he laughed a great ha-ha. "I can spare one hundred. My tree is brimming full. Would you like to see it?"

Skinny wanted to see it very much; he knew perfectly well that Bushy had no nuts at all left in his hole, but he was a curious squirrel. "Why, yes," said he.

"Come right in," replied Bushy, and stood aside to let the visitor enter first. "Walk to the right, please, and be careful of the step."

Skinny went down into the hole and Bushy pattered close behind. They came out into the big empty place where the nuts had been.

"This used to be my storeroom," said Bushy carelessly, "but I have my best ones stacked behind. Step through that little hole you see, please. Mind the low door."

Skinny stepped in, wondering what it was all about. He had no sooner got his body through than the door, which was a big stone, rolled up behind him and caught him fast by the tip of his tail.

"Good morning, Skinny," called Bushy in a mocking voice. "I'm going off on an errand now. I hope you'll be comfortable there. Eat any nuts you find."

As there was no sign of a nut, Skinny had to sit, with his tail caught in the door, and wait—hours, it seemed. Sometimes he heard the pattering of quick squirrel steps in the next room; sometimes for a long while there were no sounds at all, and sometimes he could hear rolling and bumping noises.

Suddenly the door rolled open and as his tail came free he fell forward on his nose. Then, turning, he saw that the outer room was filled with nuts, piled clear to the ceiling like a snow bank. There was a little lane down the middle and Bushy stood at the other end of it.

"I've enjoyed your call, Skinny," said big Bushy Squirrel. "I have never accomplished so much in a morning before. I found a wonderful place for nuts. There was a whole mountain of them. Come again," and with a polite bow he showed Skinny to the front door.

"And Skinny," he said, as he held the door open, "the next time you carry any nuts from my house to your house I advise you not to crack them and drop the shells all along the way; it tells so very plainly where they went." Big Bushy Squirrel smiled.

And he shut the front door—slam!—*Charlotte E. Wilder, in Youth's Companion.*

* * *

SOUNDS ALL RIGHT

The young man on the street car had come out short on his change and in order to escort his lady friend home was obliged to rely on his wits. Accordingly, he handed the conductor a nickel and awaited results. They came.

"You only gimme one fare," accused the conductor.

"Don't you believe in social equality?" demanded the youth.

"Sure, I guess so. What of it?"

"Well, what's fair for one is fair for the other."—*American Legion Weekly.*

* * *

ROVER'S FRIEND

Rover, the pet dog owned by Walter Pratt of Bowdoinham, Me., gets along famously with the family cat, and the cat always sleeps at night between the paws of Rover. One night, after the family had retired, it was aroused by a scratching and a low barking at the front door. When the door was opened in walked the cat, with one foot caught in a trap; behind came Rover, carefully holding the chain of the trap. Far up a neighboring stream trappers had set traps for muskrats, and Kitty evidently walked into one. Rover must have heard her cry and gone to the rescue, for he had evidently searched, found the trapped kitten and lifted the trap from the water; then, freeing his friend as much as possible, carried the chain all the way home.—*New York World.*

Book Reviews

Conducted by Granville Hicks

Any book reviewed in the *Leader* may be obtained by ordering from the Universalist Publishing House.

Human Nature and the Gospel

By William Lyons Phelps. Charles Scribner's Sons. $2.00.

How to present the Bible in an interesting, popular, and uncontroversial manner is a difficult problem. Professor Phelps has tried it in two volumes. "Human Nature and the Gospel" is better than its predecessor, principally because there is more reverence and less jocularity in it. It is an interesting book on the whole, throwing a good many side-lights on the books of the New Testament.

Regarded as an attempt to popularize the New Testament, to interest people in the Bible, it presents a number of features which we examine with interest. Professor Phelps states that he intends to eschew critical problems. This at once commends itself, for no popular book can treat the various complicated questions of New Testament criticism, but avoiding critical problems is not an easy thing to do. In the first chapter, as elsewhere in the book, we find Mr. Phelps talking about "Doctor Luke," the author of the third gospel, but the question of authorship is itself a critical problem, and in attributing the gospel to Luke Mr. Phelps is taking sides on an issue which is much debated nowadays. We find the same phenomenon when the author talks about the fourth gospel, about Acts, and about the so-called Johannine epistles. Critical problems crop up everywhere, and usually they force one to take sides. For that reason perhaps the only person who can write a popular book on the Bible is a Bible scholar who has a gift for writing. Such a combination is rare, but we find it in Bewer's "The Literature of the Old Testament" and in some other books.

Most authors of popular works on the Bible seek to avoid theological problems. Professor Phelps makes no bones about tackling them, and he states the Trinitarian position with some fervor. We respect him for it. Believing as he does, he could not well have done otherwise. The fact remains, however, that it introduces a distinctly controversial element. "If Jesus was simply a good man," he writes, "then the Christian religion—as a religion—loses its foundation." Such theological reflections, as well as his arguments for the resurrection and the other miracles, will undoubtedly diminish the satisfaction which some readers would otherwise take in reading his book.

The head of the Bible department in a large university strongly urges that his associates avoid theology and more strongly recommends that they shun preaching. Professor Phelps would not accept this advice. Not only does he discuss theology, but he also insists on preaching. No less a literary light than Edgar Guest has told us how Mr. Phelps preaches each summer in the town where he spends his vacation. Apparently he has dug out some of his old sermons for this book, which they do not particularly enhance. The book confirms the soundness of the warning against preaching.

One method of popularly presenting the Bible Mr. Phelps ably practises. His use of literature to illustrate and illuminate certain passages is effective and interesting, his knowledge of the world's literature standing him in good stead. Nothing could better embellish a work such as he has attempted.

One minor point strikes us as interesting. In arguing for the divinity of Jesus Professor Phelps says that he was not humble: "He invariably acted in the awareness of his supremacy over predecessors, contemporaries, and posterity." Yet elsewhere he says, "In every detail he more than illustrated his precepts." Among those precepts there is something about the meek being blessed.

The difficulty of avoiding critical problems, the danger of theology, and the peril of preaching, these are lessons we learn from Mr. Phelps' attempt to make the New Testament interesting and easily understood. We also learn the value of illustrations from literature, but, more than that, we learn that the real qualification is an insight into human character. This to a degree Mr. Phelps possesses, and therein lies the great merit of a book that has many faults.

* *

The Making of Creeds

Credo. By Stewart Edward White. Doubleday Page and Co. $2.00.

Chaos and a Creed. By James Priceman. Harper and Brothers. $2.50.

We have had occasion to speak of the modern custom which makes it seem reasonable for any man to express in writing his views on the most important things in life, whether or no he has had special training or is gifted with special insight. To the Protestant dogma that every one has a right to his own views on religion we have added the democratic dogma that one man's views are as good as another's. At least publishers have gone that far, if they are to be judged by their willingness to load the market with Tom's, Dick's, and Harry's confessions of faith.

The two books under consideration, while unlike in many respects, resemble each other in just this particular: they are both expressions of personal belief. Both authors repeatedly say that they were led to write because they wanted to clarify their own ideas, not because they were confident that they had an important message for other people. Surely the longing to think things through has touched all of us, but we have not thereupon sat down and written books.

However much the two authors have in common in their central mood, in their longing for solid ground, they differ immeasurably in their approach. White maintains throughout the attitude of a layman who is interested in and well informed about science, and it is with science that he begins. A great part of his book treats of the nature of matter, the origin of consciousness, and the significance of evolution. From several points of view he examines the recent developments of science, and always he concludes that nature is a unity, expressing itself in three attributes: "substance, the material of embodiment; life, the force or dynamism; consciousness, the guardian of the idea." On this foundation he builds.

James Priceman—the name, by the way, is a *nom de plume* concealing the identity of "an author well known in other fields"—makes a more conventional approach. The central theme of his book is the revelation of God in the life of Jesus. The author depicts himself as turning to the gospels and finding there the answer to every problem with which our confused modern world confronts him. This is his foundation.

The methods of building differ as widely as the foundations. White seeks to present an orderly, logical system in an argument which, though complicated and not always sound, can be followed. Priceman, on the other hand, contents himself most of the time with affirmation, referring broadly to "what every intelligent man must believe" and "what no thinking man can deny." Priceman is not scholarly, but White is. Priceman ignores practically all the results of historical research into the life of Jesus, whereas White draws generously on books of science, occasionally giving an impressive little bibliography on a certain point. White seeks to be original and succeeds in striking out in a new direction, but Priceman offers a purely conventional treatment of his theme. Priceman's book either appeals to the reader or leaves him cold; White's book gives the reader much to consider without forcing him to accept or to reject it as a whole.

Naturally the two men reach different results. Priceman arrives at the familiar conclusion that Jesus is the son of God, the saviour of civilization. Into this statement of faith he introduces some less conventional elements, such as a greater emphasis on the present life than is common in orthodox circles, but the

(*Continued on page* 29)

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

MASSACHUSETTS W. U. M. S.

On Wednesday, May 20, the W. U. M. S. had their day at the State Convention, and a large number were present. The reports showed that the work has been carried on in a creditable manner.

A large number of the Circles have paid their apportionments in full. The interest in Mission Study is increasing, a number of the Circles winning high marks in the Reading Contest. The work of the local Circles is well carried on and much interest manifested, as reported by the district vice-presidents.

Mrs. Emma F. Libby gave a fine address on "Our Clara Barton Memorial," paying fitting tribute to the Memorial Committee, and to Dr. Leroy Coons and Victor Friend, who in the darkest hour had helped them.

Mrs. James W. Vallentyne gave a good sermon from the text, "Love never faileth."

Our special pledging was, like last year, for the sinking fund, in charge of Rev. Isabella Macduff, and some $600 was pledged. The State Board at its last meeting made an offering of $500, so that the full amount was over $1,100.

As a slight token of grateful appreciation, the State Board conferred upon Miss Grace F. White, the retiring president, the title of "Patron" for the State of Massachusttes. Her position will be filled by one who has had long experience in church work, Mrs. Lottie F. Sampson.

Vocal solos were given by Mrs. Florence G. Bent, of Waltham, Mrs. Mary Shaw Attwood as organist.

At the banquet on Thursday night, Rev. A. Gertrude Earle spoke on "The Next Adventure in Christian Living." The other speaker was Rev. Samuel M. Lindsay, D. D., of the Baptist Church in Brookline.

Nellie C. Wadleigh,
Corresponding Secretary.

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SUMMER WORKERS FOR NORTH CAROLINA

For the past two years, the plan of sending an extra worker to the Southern field has proved so satisfactory to our people in South Carolina that this year we are attempting it on a larger plan.

Rev. and Mrs. O. F. Alvord of Potsdam, N. Y., go to Rocky Mount to serve the churches in that circuit.

The services of Rev. John T. Fitzgerald have been secured as supply at several preaching points in the Southern Kinston (North Carolina) Circuit during July and August. Our Universalist people will be interested to know something of the life and religious experiences of Mr. Fitzgerald, who is the latest accession to our ministerial ranks.

A native of southern Virginia, he was brought up a Baptist and was educated at the University of Richmond, a Baptist institution. After graduation he taught Latin and history at Cumberland College, Williamsburg, Kentucky.

When a mere lad he began to question some of the doctrines in which he had been reared. "If God is infinitely kind how will He torture forever?" "If Christ were God was his humanity real?" "Why did God reveal Himself to the Hebrews and not to other races?" These were some of the questions that puzzled him.

At last some Unitarian literature fell into his hands and he found by perusing it that others had questioned also, and that there were satisfactory answers. He entered the Unitarian ministry and was four years pastor of the church of that faith in Lynchburg, Virginia. Relinquishing the pastorate then, he again engaged in educational work. He feels now, however, that he wishes to get back into the struggle in behalf of freedom of thought and of a reasonable and practical religion. He is firmly convinced that the free churches have a great work to do and that that work is only begun.

We gladly welcome Mr. Fitzgerald to our working force in North Carolina and to our Church at large, hoping that with us he will find the work and fellowship which will bring him the deepest satisfaction.

The W. N. M. A.

Conducted by Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, Ohio

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* **All Eyes on Ferry Beach.** *
* Galesburg is a happy memory. *
* Ferry Beach next. We do not *
* have to worry about the success of *
* the institute, for not only have *
* we a splendid faculty in prospect *
* but we have the actual advance *
* enrollment of a student body large *
* enough to make certain a capacity *
* attendance. Apply at once if you *
* wish accommodations. *
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THE THIRD FLOOR BACK

The mayor of Boston dabbles in theology. The Pickwick Club, of very bad reputation, was holding a dance the other night when the entire building in which it was housed suddenly collapsed, and forty-three merry-makers were crushed to death. Who was to blame? The careless, incompetent or dishonest inspectors, who allowed the ramshackle structure to be used? The proprietors, who had been warned repeatedly of the danger? No. The mayor says that God is responsible. "It is due to the wrath of God," he declares; "and no one is wise enough to escape from the wrath of God." Unfortunately Mr. Curley is not alone in his opinion. I have heard it expressed a hundred times within the last few days—several times by teachers in Universalist Sunday schools. The trouble with such statements is that they prove altogether too much. A dance hall collapses—therefore God must be indignant about the modern dance. But a church also collapses—therefore God must disapprove of religion, or at least of the variety of religion there proclaimed. A ship devoted to rum-running goes down in a storm—God must be asserting His will against the law-breakers. But a boat carrying a Sunday school picnic also sinks—God must disapprove of children who go to church. And so on. The fact is that any one who forgets or defies the law of gravitation will be obliged to take the consequences. There is no evidence that the Almighty interposes by any miracle to manifest His displeasure. A theater is struck by lightning; but so is the house of worship—and electricity seems strangely undenominational in selecting its steeples. Violation of the moral law brings penalties inevitable and terrible. It does not result, as the mayor believes, in falling buildings or sinking ships.

. . . .

Any Sunday school worker, either fundamentalist or modernist, may read with profit and delight the first article in the *Atlantic Monthly* for July. It is about the marvelous physical structure of the honey bee, and carries somewhat farther the investigations recorded in Maeterlinck's famous volume. The title, "The Bee's Knees," may lead one to expect a disquisition on twentieth century slang, and seems quite incongruous in the dignified *Atlantic* and attached to writings of Charles D. Stewart. There is nothing trivial or frivolous about the article itself. It is written by a scientist who accepts the conclusions of his fellow-students but who is not cocksure that the theory of evolution completely solves the riddle of the universe. "I can not contemplate a wasp, a spider, or a bee without being confronted with absolute Mystery," concludes the author. So say we all of us. He capitalizes the word "Mystery." So capitalize we all of us.

The Soiourner.

Among Our Churches

Massachusetts Letter

The Editor has already called attention to the fact that under the direction of the State Superintendent services are being held throughout the summer in the church in Swampscott. This is part of a quite wide summer program which the Convention is fostering. Swampscott, as the temporary capital of the nation, is all alert over the presence of the President. Many thousands of visitors have put Swampscott upon their touring program. There seemed no good reason why the Universalist church should not be open each Sunday, as well as any other Protestant church. Dr. van Schaick, Mr. Etz, Dr. Lowe and Dr. Marshall have already preached there under the summer arrangement. Still to be heard are the following: July 26, Dr. Ayres; Aug. 2, Dr. Clark; Aug. 9, Mr. Hadley; Aug. 16, Dr. Tomlinson; Aug. 23, Mr. Gale; Aug. 30, Mr. Veazie. This is just a bit, however, of a much larger missionary endeavor which the Massachusetts Convention is carrying on throughout the state. Summer services are now on at Oxford, West Wrentham, Mattapoisett, West Haverhill, and Spencer. Rev. and Mrs. D. A. Ball, of the Winter Hill Church in Somerville, have moved for two months into the ell of the Clara Barton Birthplace in North Oxford. Mr. Ball has become the resident minister of the Oxford church. The old meeting-house where Clara Barton worshiped, where Murray and Winchester preached, where Ballou was ordained, is to be open each Sunday. The minister from Weymouth, Rev. J. L. Dowson, is the summer preacher at West Wrentham. This old church has not been open for more than four years, then only for a funeral service. The country-side has many visitors during the heated season. The families once resident return to their ancestral seat. So we are opening this church for the benefit of those in the community who would worship after our order. The Mattapoisett church has been closed for a long while. Even those once interested thought it impossible to have services. But Rev. Dr. Henry B. Taylor, whose summer home is at Marion, six miles away, is ready to do the missionary's part in conducting a service each Sunday at Mattapoisett. West Haverhill, where the Superintendent has been the vacation preacher for the past eleven years, is to have the ministration of Rev. Charles Legal of Georgetown. Spencer, for several years, has had two or three services a year. This year, however, it is joining the others in attempting a longer program. Mr. Dusseault, Mr. Colson and Mr. Thorburn have supplied its pulpit. Interest is increasing, so that Spencer is prepared to try even larger things. * * On the Cape our interests are being splendidly cared for. As usual, Rev. W. W. Rose of Rochester, N. Y., is summering at Provincetown and is putting in a lot of fine service for our church. He is not only preaching each Sunday morning, but on each Sunday evening he presents an illustrated lecture. In walking up the street of Provincetown the other day, the Superintendent saw in the windows of the shops and stores fine placards carrying the picture of the preacher and the announcement of these special meetings. Provincetown does a very unique and helpful thing. At the close of Mr. Rose's summer campaign a big Rally Day service is held. This year this service will occur on Sept. 13. Then the members of the parish, without the presence of a preacher, carry on lay services throughout the fall, winter and spring. In this way income is conserved, but much greater results than that take place. Provincetown has grown under the plan. It has paid off its obligations, has beautified its wonderful old church, and has added greatly to its value by purchasing and removing from the front a large dwelling which very greatly obscured the church from those passing upon the street. What is going to happen at Provincetown will be the re-establishment of that church in its former strength with a permanent minister to lead in all of its affairs. Why can not others of our churches follow the plan of Provincetown to the position of independence? Orleans and Eastham have a settled minister all the year in the person of Rev. Thomas Cross. Just a little way from him at Chatham during the summer he is having as a neighbor Rev. George H. Thorburn, Jr. Chatham has been ministered to for years by the universally known and beloved Dr. R. Perry Bush. This year Dr. Bush turned it over to Mr. Thorburn. This is fine for Dr. Bush, it is fine for Mr. Thorburn, and it is fine for the Chatham church. Mr. Thorburn is a natural missionary. One church is never enough for him. He has gone over to Yarmouth, where the few faithful had given up all hope of ever having services, and has arranged to preach each Sunday at four p. m. The first service is to be held on July 26. * * Rev. Andrew J. Torsleff began his pastorate at South Acton, Sunday, July 5. Mr. Torsleff came down from Rutland, Vt., to supply that Sunday, intending to assume the new pastorate about the first of October. The South Acton people were planning to have their church open through July. They arranged for their new minister to begin at once. The minister hurriedly transported his earthly effects to the new field and is established at his new tasks. South Acton will close through August, the work being resumed under Mr. Torsleff in September. * * Word comes that Methuen, from which Miss Earle, after fourteen years of consecrated and productive service, will pass to the field work of the General Sunday School Association, has made up its mind as to the successor desired and is now awaiting his decision. Taunton is practically in the same position as regards a leader. Just before the vacation several different preachers were heard. The lot, the Superintendent is informed, will without doubt fall upon one of the men heard in that pulpit in June. * * The conclusion to all of this is that, as at present indicated, the only Universalist church in Massachusetts without a minister at the beginning of the fall will be Swampscott. That church, too, after the devoted service of Rev. and Mrs. E. M. Barney as co-pastors and leaders for several months and the missionary efforts of the strong preachers of the summer, will be ready to settle a pastor soon after the opening of the new season. * * It is now positively assured that Arlington is to build at once a large and modern parish house. Plans have been drawn, the financing has been arranged, and soon this fine and growing parish will be equipped to do the work of the present-day church. * * It seems impossible to send out this letter without expressing the unmeasured sense of loss at the sudden going of our genial and loyal co-worker, Frank L. Barnes of Waltham. The words seem to contradict themselves. To us who saw him and talked with him within the week it is almost unthinkable that he has left us. On Saturday evening, July 11, he was out on the tennis courts at Newton Highlands for a set at his favorite game. The heart suddenly weakened and in a few moments his earthly experiences had ceased. Funeral services, very largely attended, were held in the Waltham church on Tuesday afternoon. His pastor, Rev. H. H. Hoyt, returned from his summer home in East Hiram, Maine, to officiate. Mr. Barnes was vice-president of the Massachusetts Universalist Convention. No man connected with our state work had a fuller knowledge of our condition and no one held our Church more closely to his heart. In his local church he was trustee, deacon, superintendent of the church school, member of the choir, general helper to his minister, and encourager to all. In all his relations and through all his busy career, he was ever filled with cheer and courage, heartening every life with whom he came into touch. * * The office of the State Superintendent is to be open

practically all summer. The Superintendent is at his post throughout July, preaching in Congress Square Church, Portland, on July 19 and in Gloucester on July 26. In August, as last year, he will be the resident minister at Round Pond, Maine, conducting services in the little "brown church" on each of the five Sundays. The office, however, will not be neglected. Any matters needing the attention of the Superintendent will be cared for by the assistant, Miss Myrtle O. Belyea.

Leroy W. Coons.

Church News and Interests

PERSONAL

Rev. Harry M. Wright, pastor of the church at Kent, Ohio, for the past three years, has accepted a unanimous call to become pastor of the church at Norwalk, Ohio, beginning Oct. 1. He will also hold an evening service at Attica.

Theresa Homet Patterson contributed an interesting article to the June number of *California Southland* on "In a California Garden," beautifully illustrated. It consists of a description of the Pasadena garden of Eleanor Bissell.

Miss Alice Jewel of Washington, D. C., was a visitor at Headquarters last week, and is now on her way to Europe.

OUR HEADQUARTERS STAFF

Dr. Coons was the preacher at Congress Square Church, Portland, Sunday morning, July 19.

Miss Lillian M. Chase has returned from a three months' trip in Europe.

Miss Linda MacDonald is visiting her sister in Denver, Col.

Illinois

Elgin.—Rev. Orin E. Crooker, pastor. The pulpit is being filled by Dr. Joseph Crooker through July, on account of the illness of the pastor, whose health has been impaired for several months. He is now in Dr. Lurin's hospital at Oconomowoc, Wis., going through a course of treatment. Dr. Crooker is giving our congregation some excellent sermons, which will continue until August first, when our yearly vacation begins.

Iowa

Boone.—The art glass windows have been repaired and the church building is in good shape for services. Morning services will be held in September by the Colegroves. Oct. 1 Dr. Effie M. Jones begins her pastorate. The State Convention will be held here next June.

Mitchellville.—The State Convention recently closed here was one of the best ever held, large in attendance and filled with a good spirit from the first to the last meeting.

Massachusetts

Gloucester.—Rev. John Clarence Lee, D. D., pastor. On Children's Sunday fifteen children were christened by the pastor. Thirty little ones of the kindergarten gave the exercises under the direction of Mrs. C. H. Bergengren. The pulpit was banked with flowers and ferns, and a fountain was playing. The audience filled the church. Special gifts of appreciation were made by the church to the superintendent, Jeremiah Foster, and other faithful workers. The parsonage has been painted and beautified under the efficient direction of the chairman of the parish, B. K. Stacey, the money being supplied by the Ladies' Society, of which Mrs. C. Parkhurst is president. With its tall elms and its garden, the parsonage is now one of the most attractive places along the North Shore. The Sewing Circle met Thursday, July 9, at the home of Mrs. Lillian Corliss. After the picnic luncheon and a ramble amid the pleasant surroundings, the usual business was transacted. The guest of honor, Dr. N. Krishna, was then introduced and spoke for half an hour concerning the women of his native land, India. He paid a high tribute to the women of America, and told of the present remarkable movement in India for the education of women under the leadership of Madame Naidu, the poetess, by whom many colleges for women have been established. Rev. Ada C. Bowles gave an interesting talk concerning the early houses along Western Avenue, especially a small building still standing, which was the first school that she attended. A recent speaker at the church was Dr. N. Krishna, who gave an instructive sermon on "The Spiritual Awakening of India. On July 12, Judge Robert W. Hill, chairman of the National Laymen's Committee, explained the Five Year Program and gave an eloquent address on "Laymen and the Church." A delegation from the Rotary Club, with their wives, were present to hear Judge Hill.

Somerville, First.—Rev. George E. Leighton, D. D., pastor. This church has just closed a most successful year. Last October saw the new parish house finished, and the Sunday school held dedicatory exercises in its new home on Oct. 12. In November an attractive fair called a Rose Festival netted $2,000. Young People's Sunday was arranged and carried on entirely by the young people, and Laymen's Sunday, as always, was a worth-while service. Women's Sunday was equally inspiring, the entire service being conducted by the women of the society. All departments have done splendid work, as the reports of the annual meeting of the Women's Union in May showed. The Sunday school, under George O. Nelson, superintendent, is growing. The Easter service was inspiring, and during the year ten new members have joined the church. Children's Sunday was observed with a special service of songs and recitations by the children, and five babies were christened. Dr. and Mrs. Leighton are taking a much needed rest in Maine.

West Gloucester.—Rev. Geo. H. Lewis, pastor. On Easter Sunday three adults united with the church. On Children's Sunday, the fourth Sunday in June, eight children were baptized. This church has generally closed during July and August, but this year regular services are being held. Plans are being made for a summer fair the first week in August. Universalists who like a nice motor ride on Sunday are urged to come to Gloucester and enjoy the beauties of Cape Ann. The West Gloucester church is on Essex Avenue, between Essex and Gloucester. Services are held at 2.30.

Salem.—Rev. L. C. Nichols, pastor. For the fall and winter season, Miss Susan M. Andrews has been engaged as pastor's assistant and young people's worker. Miss Andrews has just graduated from Boston University School of Religious Education, and has been field worker for the Women's National Missionary Association. She will help to develop some of the many fine possibilities in the Salem parish. Through July and August our church has joined in union services with the First and East Churches. Through July Mr. Nichols preaches and in August the time is divided between Rev. Mr. Manchester and Dr. Billings. The congregations have been unusually large for the extreme hot weather that has prevailed. Mr. Nichols will spend his vacation in study at the Chautauqua Summer Schools, being a student of Dr. Shailer Mathews and Prof. S. H. Clark of Chicago University.

Worcester, All Souls.—Rev. Fenwick L. Leavitt, pastor. On Sunday, June 28, All Souls Church observed its fortieth anniversary. Rev. Francis A. Gray of Philadelphia, pastor thirty-six years ago, preached the sermon. Following the morning service the congregation assembled in the Sunday school room for a reunion service. Mayor Michael J. O'Hara extended greetings from the city and Rev. Vincent E. Tomlinson, D. D., pastor of the First Universalist Church, extended the greetings of his church. Mrs. Mary S. Gould Blanchard, one of the charter members, gave a very interesting talk on the founding of the church. Four of those who united with the church forty years ago were present. Mrs. Abbie Marsh, the first superintendent of the Sunday school, read a paper on the beginning of the church and Sunday school. An original poem was written and read by Deacon Alfred L. Sweet. The pastor gave a history of the church. Dr. Gray, pastor at the building of the present church, also spoke. A letter of greeting

was read from Rev. William J. Taylor, who was pastor 1908-1914. The following ministers have served as pastors: Rev. Lee H. Fisher, Rev. F. W. Bailey, Rev. Francis A. Gray, D. D., Rev. Benjamin F. Eaton, Rev. Moses H. Harris, D. D., Rev. Andrew J. Canfield, D. D., Rev. William J. Taylor, Rev. Fenwick L. Leavitt, since 1914.

Cambridge, First.—Rev. Otto S. Raspe, pastor. The first year of the present pastorate has been successful in many ways. A men's Bible class has been organized with an attendance averaging twenty. The Sunday school manifests a renewed interest with a thirty-five per cent increase in the enrollment. The morning congregation has been constant and the chorus choir under the leadership of G. Sidney Stanton has been willing and efficient. The newly organized Practical Psychology class has held to a memberhsip of sixty with an average attendance of fifty. At the conclusion of the season the class presented the pastor with a purse of gold. Mr. Raspe has addressed the Masonic bodies of Cambridge, also the Eastern Star and the I. O. O. F. lodges. He has twice spoken on the New Psychology at Masonic banquets. At Easter thirty-eight were united with the church and nine children dedicated on Children's Sunday. During the summer vacation our pastor is preaching at Barnard Vt., on Sunday mornings and at South Woodstock, Vt., on Sunday evenings. He supplied for the Methodist minister at East Barnard. Services will be resumed in the Cambridge church the second Sunday in September.

Michigan

Concord.—Rev. Will Couden, pastor. July 5 Rev. O. G. Colegrove preached here. Forty years ago he preached his first sermon in the same church and has visited the church often since on vacation dates. On this anniversary he christened three of his sister's great-grandchildren.

Horton.—Rev. O. G. Colegrove preached here the evening of July 5, delegations coming from Concord, and from Hanover, the preacher's native town.

New York

Hornell.—Rev. Clara E. Morgan, pastor. On June 7 Rev. Clara E. Morgan supplied for the Lutheran church, which is quite an innovation. On the 28th a lady from one of the near-by towns united with our church. The church has lost one of its constant supporters and one who gave $500 to reduce the mortgage a few months ago, in the passing of Miss Nellie Healey. Sunday, July 12, was the last Sunday before vacation and at this service fifty or sixty members of the Whitesville congregation were present. After the service they drove to a grove just out of the city and had a picnic dinner. Five of the city churches, including our own, and also the community church of Almond, are having union twilight vesper services at a park near the city for six weeks. We are making a special effort to increase the subscriptions so that the ladies will not have to furnish meals at the fair, as has been their custom for years. The response is very encouraging, some having doubled their amounts and nearly all paying from 25 to 75 per cent increase.

Little Falls.—Rev. Seth R. Brooks, pastor. St. Paul's Church will close the month of August for the usual summer vacation and in order that a few minor repairs may be made. Twenty-five new members have joined the church during the year, fifteen have been christened and the minister has officiated at sixteen funerals and five weddings. The sum of $1,400 was raised and an old debt of long standing has been paid. Next fall steps will be taken to raise a building fund, in order that we may build a more adequate place for our activities. At present our facilities are not adequate for the Sunday school and social program we desire to carry out. It has been more than encouraging to see the large morning congregations that have attended the morning services through the warm weather and to note the new faces and visitors in church each Sunday. The parish is looking forward to entertaining the New York State Convention here in October, for its centennial celebration.

Ohio

Greenville.—Rev. and Mrs. O. G. Colegrove came in their automobile from Iowa and held services while on their way to the Columbus Convention, carrying two delegates from here. Regular services are to begin soon with a new pastor.

Plain City.—The church was opened for services Friday evening after the Convention. Rev. O. G. Colegrove, a former pastor, was greeted by a good congregation.

Miami City.—Two new members were received here Sunday, June 28, a basket dinner was served and there were large congregations both morning and evening, Universalists from Dayton coming in good numbers, also some from Conover, Woodstock and other places. Rev. O. G. Colegrove, our former State Superintendent, was the preacher.

Marysville.—One child was christened here at the home of Rev. Geo. F. Thompson, June 29.

* *

BOOK REVIEWS

(Continued from page 25)

basis of his creed, that creed which he believes saves from chaos, is that God assumed human flesh. White, obviously, could not arrive at a similar conclusion. His result might be called a pantheism modified by certain borrowing from Christianity. He is willing to concede that to a great extent God must remain unknown to us, but he nevertheless refers to "Spirit, the Thing Beyond, the Ultimate, God." In this Absolute he believes. He also believes in progress, though it is not clear toward what goal he believes progress is made, and in free will, though his chapter on the subject evades the central problem. The individual, then, can aid in this progress, and that is the good life as Mr. White sees it.

Although much about both books is far from clear, there is not the space in which to examine their contents in detail. Most of the difficulties arise from one trait which, despite all their differences, they share. Both Mr. White and Mr. Priceman carefully select such facts as they care to use and reject all others. With Mr. Priceman this is more noticeable because of the way in which he treats the gospels, ignoring whatever does not match his views, but it is also found to be characteristic of Mr. White, who might have discovered realms of science which would not fit his scheme. This trait is interesting because it illustrates a habit of mind of those who make creeds for themselves or for others.

* *

CHURCH MEMBERS REPORTED IN 1925

Previously reported	1,780
Hornell, N. Y.	1
Miami City, Ohio	2
West Gloucester, Mass.	3
Total	1,786

* *

CHRISTENINGS

Previously reported, 663. Maysville, Ohio, 1. Cambridge, Mass., First, 9. Concord, Mich., 3. West Gloucester, Mass., 8. Total, 694.

Notices

SUMMER SERVICES AT OXFORD, MASS.

The oldest Universalist meeting-house in the world, the church where Ballou was ordained, where Murray and Winchester preached, where Clara Barton attended, is now open each Sunday. The resident minister for the summer is Rev. Dwight A. Ball of Somerville, Mass. Universalists from everywhere are most cordially invited.

* *

PENNSYLVANIA FELLOWSHIP COMMITTEE

At a meeting of the Pennsylvania Fellowship Committee held in Scranton, June 24, the ordination of Miss Jennie Lois Ellis to the ministry of the Universalist Church was approved, and letters of license for one year were issued to Mrs. Marjorie Carlisle Wolfe of Brooklyn, Pa., and Mr. Grant Roblyer of Gillett, Pa.

Herbert H. Graves, Secretary.

* *

VISITATION DAYS IN MAINE

August 2

Round Pond, 10.45 a. m. Speaker, Dr. L. W. Coons. Turn south from the Atlantic Highway (State Road No. 1) in the eastern part of Damariscotta village. Follow improved road, bearing left at fork, to Bristol Mills. Turn left just beyond Bristol Mills Post Office, and again left just before entering Round Pond village.

East Eddington, 10.45 a. m. Speaker, Rev. T. B. Fisher. Church in the center of village, on "Air Line Road" leading from Bangor to Calais.

Turner Center, 11 a. m. All day meeting. Morning speaker, Rev. George W. Sias. Afternoon speaker to be announced. Church in Turner Center village, opposite Leavitt Academy.

August 9

Waterford, 10.30 a. m. Speaker, Rev. A. C. Townsend. Services held in Congregational building.

Canton Point, 2 p. m. Speaker to be announced. From Canton, cross Androscoggin River bridge just north of village, and turn left at the fork a short distance beyond. Picnic lunch at one o'clock.

South Hope, 2 p. m. Speaker, Rev. C. A. Knickerbocker. Church near center of village, on Augusta-Rockland road via Union, about five miles east of the latter village. Picnic lunch at one o'clock.

August 16

Exeter, 11 a. m. Speaker, Rev. William A. Garner. Services in Exeter Mills Hall.

Rumford Point, 2 p. m. Speaker, Rev. Stanley Manning. Picnic lunch at one o'clock.

August 23

Mattawamkeag, 10.30 a. m. Speaker, Rev. Wenonah Stevens Abbott. Services in the Methodist building, near center of the village.

Leeds, 11 a. m. Speaker to be announced. Church at top of hill on road running west from Leeds Center.

Bryant Pond, 11 a. m. All day grove meeting under auspices of Oxford County Y. P. C. U. Speakers to be announced. Grove, where services will be held if weather permits, on shore of the pond near center of village.

August 30

West Sumner, 10.30 a. m. Speaker, Rev. Chester Gore Miller. Take road leading east from Trap Corner on Portland-Bethel State Road, to West Sumner village.

Greenville, 2 p. m. Speaker, Dr. Ashley A. Smith. Chapel on road between Greenville and Greenville Junction, near center of former village. Picnic lunch at one o'clock.

* *

FERRY BEACH LADIES' AID

The Ladies' Aid connected with the Ferry Beach Park Association is planning to hold a sale of fancy articles and aprons during the week of Aug. 9.

All articles may be sent after July 30, to

Ladies' Aid Society,
Hotel Quillen, Ferry Beach Park,
Saco, Maine, R. F. D.

* *

MURRAY GROVE ASSOCIATION

39th Annual Session, July 18-Sept. 7

Resident pastor, Rev. Helene Ulrich.

Reservations in charge of Miss Mary Gabell, 4729 Hazel avenue, Philadelphia. After July 15, Forked River, P. O., New Jersey.

The preachers at the Sunday morning services are as follows:

July 26, Rev. Clara E. Morgan.

August 2, Rev. D. C. Reilly.

August 9, Rev. J. A. Judge.

August 16, Rev. G. E. Huntley, D. D. (Memorial Sunday). Memorial Service at 2.30 p. m.

August 23, Rev. W. J. Metz.

August 30, Rev. J. M. Atwood, D. D.

September 6, Rev. Hal T. Kearns and Rev. G. H. Welch.

Services every Friday evening in the Waretown church.

Tuesday and Wednesday, Aug. 4 and 5, conference of National Laymen's Committee, mornings at 9; afternoons at 2.

Tuesday evening, Aug. 4, lecture by Alexander Cairns on Victor Hugo's "Bishop of D;" Wednesday, Aug. 13, second lecture by Mr. Cairns on "The College and the Cross."

Thursday, Aug. 13, annual meeting of the Murray Grove Association.

Friday and Saturday, Aug. 14 and 15, annual fair. The fair is in charge of Mrs. E. M. Waller, 1204 Arrott Street, Philadelphia, until July 15 and thereafter Forked River, N. J.

The week of Aug. 16 will be devoted to general denominational matters in charge of Dr. John Smith Lowe, with speakers at the morning sessions as follows:

Monday, Rev. Stanard D. Butler; Tuesday, Rev. Vincent E. Tomlinson; D. D., Wednesday, Rev. George D. Walker, D. D.; Thursday, Rev. I. V Lobdell; Friday, Rev. R. H. McLaughlin.

The week beginning Aug. 24, Women's Missionary Institute. Faculty: Mrs. Milo G. Folsom and Miss Jennie Lois Ellis.

The week beginning Aug. 31, Sunday School Institute. Faculty: Prof. Bruce W. Brotherston, Rev. John Murray Atwood, D. D., Rev. A. Gertrude Earle, Mrs. Janet H. Blackford.

Sept. 5 to 7 inclusive, Young People's Christian Union Institute. Faculty: Rev. Hal T. Kearns and Miss Ruth Owens.

There will be ample opportunity for rest and general recreation, including tennis, croquet, bathing and sailing.

* *

MURRAY GROVE FAIR

August 13, 14, 1925

Dear Friends and Co-Workers:

I have been called to and accepted the chairmanship of our Fair Committee, strong in the faith that you will give me your loyal and generous support. Our Fair is our principal source of income, therefore its importance can not be over-emphasized. Last year's receipts set a new high mark, but there is always room at the top. All together then, for a climb to the top and a still higher mark. I am prepared to receive a flood of contributions. "Give and it shall be given unto you, good measure, pressed down, and shaken together, and running over."

Mrs. Ida H. Waller,
1204 *Arrott St., Frankford, Philadelphia, Pa.*

After August 1, care of Murray Grove House, Forked River, N. J.

* *

FERRY BEACH

The Institutes

The Ferry Beach Park Association announces its season for 1925 to extend from July 31 to Sept. 1. There will be four Institutes as follows:

Y. P. C. U.—Aug. 1-7. Under direction of the National Young People's Christian Union.

Sunday School—Aug. 8-14. Under direction of the General Sunday School Association.

Missionary—Aug. 15-21. Under direction of the Women's National Missionary Association.

Maine Sunday School Girls—Aug. 25 to Sept. 1. Under direction of the Girls' Division of the Interdenominational State of Maine Sunday School Association.

Each Institute officially opens on the afternoon of the first date given above.

For reservations address Rev. Elmer D. Colcord, Secretary of the Ferry Beach Park Association, 43 Berkeley St., Springfield, Mass.

* *

MINISTERS AVAILABLE FOR SERVICES

Knowing that every summer there are numerous calls at Headquarters in Boston for the services of Universalist ministers, the Superintendent of Massachusetts has ascertained that the following ministers will be in or near Boston for all or the greater part of July and August:

Rev. Roger F. Etz.
Rev. Samuel G. Ayres, D. D.
Rev. U. S. Milburn.
Rev. Harry L. Thornton.
Rev. Clarence J. Cowing.
Rev. Francis W. Sprague.
Rev. Charles E. Clark, D. D.
Rev. Howard Charles Gale.
Rev. W. S. Perkins, D. D.
Rev. W. F. Dusseault.
Rev. George W. Colson.

Rev. Stanley G. Spear will be in Boston through July.

The office of the State Superintendent will be open all summer, ready to make arrangements for reaching any of the above ministers, or others. Dr. Coons will be at his office and available anywhere during the month of July.

* *

ANNUAL PILGRIMAGE

On Aug. 30 the 14th annual pilgrimage service in the old meeting-house in Langdon, N. H., will take place. This service, being held at Old Home time, has been one of the high lights of the community. It was instituted by Rev. N. W. P. Smith of Provincetown, Mass., when she was acting as summer pastor of the Langdon and Alstead Universalist parish. Preaching services are held in the forenoon and afternoon with a free luncheon at noon served by the ladies of the community, in the town hall underneath the audience room of the church.

Every one cordially welcome.

* *

LEADERS WANTED

Copies of the *Universalist Leader* of March 7 are wanted at this office.

* *

SUNDAY SCHOOL INSTITUTES FOR 1925

Ferry Beach, Me., Aug. 8-15.
Murray Grove, N, J., Aug. 30-Sept. 5.
Syracuse, N. Y., Oct. 17-20.

General Sunday School Association.
176 *Newbury St., Boston.*

* *

INDIANA MEETING

The annual All Day Meeting at Delos H. Thompson Home, Waldron, will be held July 26. Everybody welcome. Rev. Geo. Cross Baner and Rev. Arthur McDavitt, speakers.

P. M. Mock, Secretary.

* *

FERRY BEACH NECROLOGY

The Committee on Necrology of the Ferry Beach Park Association desires to include in its report tributes to all members of the organization who, since August, 1925, have passed to the higher life. Only four deaths have been reported, those of Mrs. Cordelia A. Quinby, Rev. W. R. Rowland, Mr. W. O. Jameson and Mr. Charles C. Wilmarth. If there have been others, the committee will be grateful for notification.

George E. Huntley, Chairman,
176 *Newbury St., Boston.*

Obituary

Burritt S. Allen

Our church family is shocked and saddened by the untimely passing of Mr. Burritt S. Allen. He was an able and conscientious lawyer, a devoted husband and father, a loyal friend, and an exemplary citizen, and he lived a life that was not only untarnished but also very much worth while. As president of our Men's Club and a trustee of the parish he rendered valuable service.

Bulletin Throop Memorial Church, Pasadena, Cal.

Eva M. Hanscom

Miss Eva M. Hanscom of Leeds, Maine, passed away at the family home June 27, aged thirty-two years. She was the daughter of the late Mellen A. and Rosa G. Hanscom. Born into a family of staunch Universalists and greatly attached to the faith, she had lived a consistent Christian life. She was deeply interested, like her devoted mother, in all the activities of her church, both locally and in the more general work of the denomination. Miss Hanscom had been in failing health for several years and her patience and constant cheerfulness through all her suffering made her life an inspiration to her friends. The funeral was held at the home, conducted by Rev. A. Francis Walch of Augusta, and she was laid to rest in the family lot beside her father, a brother and a sister.

Mrs. Albert Merrill

The funeral of Mrs. Helen E., wife of Albert Merrill, who died so suddenly in Salem, passing away in her sleep, was held in the Universalist church, Peabody, on May 26, and was very largely attended. Rev. George G. Miles sang. The body was taken to Harmony Grove crematory. The ashes were buried in Peabody.

Mrs. Merrill was a member of the Universalist church in Peabody, Mass., for over forty years, and a constant attendant at church services since her marriage in 1874. She was active in the Ladies' Circle and Missionary Society, and in all social functions connected with the church. Her friends were legion, to whom her sudden death was a great shock.

Mr. and Mrs. Merril celebrated their fiftieth wedding anniversary Sept. 23, 1924.

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Crackling

An angry lady rushed into the Marriage License Bureau. In her hand she bore a license. To the clerk she said:

"Did you, or did you not, issue this license for marryin' me to Albert Briggs?"

"Yes. I believe we did. Why?"

"Well, what are you going to do about it?" she demanded. "He's escaped!"—*Holly Leaves.*

* *

"Are you fond of music?"

"Not very, but I prefer it to popular songs."—*Boston Transcript.*

* *

A school teacher from Ypsilanti, one from Kokomo, and one from Speonk went on a Cook's tour and visited Wales.

"What funny names these Welsh towns have!" exclaimed all of them in unison.—*Life.*

* *

Motor Cop (after hard chase): "Why didn't you stop when I shouted back there?"

Driver (with only five dollars, but presence of mind): "I thought you just said, "Good morning, Senator.' "

Cop: "Well, you see, Senator, I wanted to warn you about driving fast through the next township."—*Middleburg Blue Baboon.*

* *

A headline says: "Darrow to Defend Darwin." That will be all right if he doesn't, from force of habit, wind up by trying to prove Darwin innocent on the grounds of insanity.—*Southern Lumberman.*

* *

Older Generation: "Do you mean to say that you went out to dinner with a perfect stranger?"

Younger Generation: "Not perfect, mother, but the best I could pick up!"—*Life.*

* *

"I knew an artist once who painted a cobweb on the ceiling so realistically that the maid spent hours trying to get it down."

"Sorry, dear, I just don't believe it."

"Why not? Artists have been known to do such things."

"Yes, but not maids!"—*London Opinion.*

* *

A woman went to the bank and asked for a new check book. "I've lost the one you gave me yesterday," she said. "But it doesn't matter. I took the precaution of signing all the checks as soon as I got it—so, of course, it won't be any use to any one else."—*The Efficiency Magazine.*

* *

"What was the name of the last station we stopped at, mother?"

"I don't know. Be quiet. I'm working out a crossword puzzle."

"It's a pity you don't know the name, mother, because little Oscar got out of the train there!"—*Kasper (Stockholm).*

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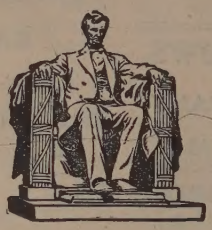

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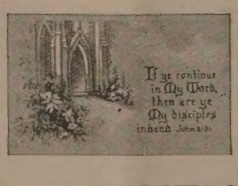

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